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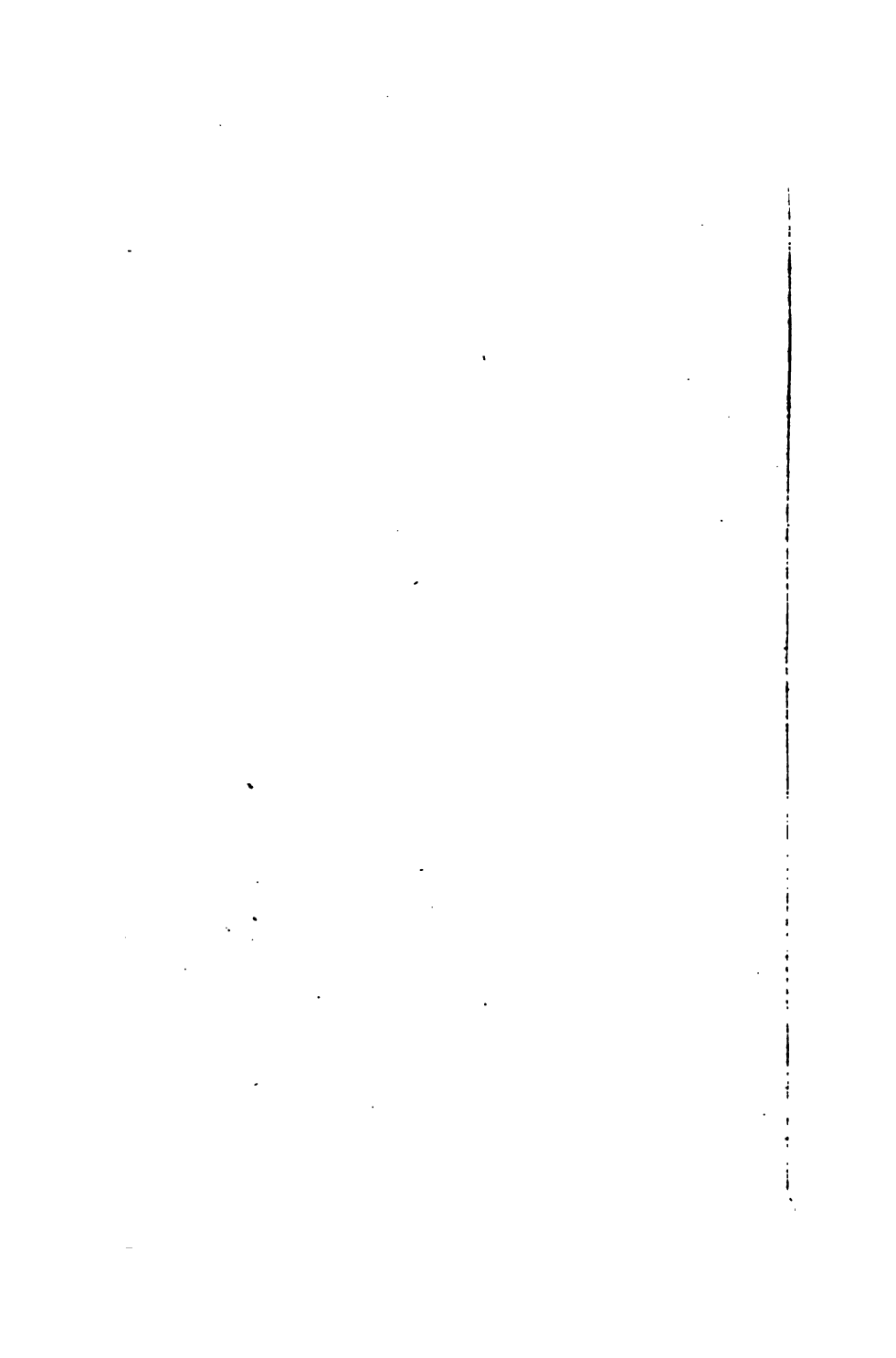


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A
CATECHISM,
OR
FIRST INSTRUCTION AND LEARNING
OF
CHRISTIAN RELIGION.

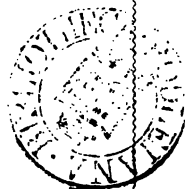
BY ALEXANDER NOWELL, D.D.,

DEAN OF ST. PAUL'S, LONDON.

TRANSLATED OUT OF LATIN INTO ENGLISH

BY THOMAS NORTON, CLERK.

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ORIGINAL PREFACE.

TO THE Most Reverend Fathers in God, my Lords Matthew Archbishop of Canterbury and Edmund Archbishop of York, and to the Reverend Father in God Edwin my Lord Bishop of London, and to all the other Reverend Fathers my Lords the Bishops of all the several Dioceses in England.

May it please your good Graces and Fatherhoods to permit me, with all humility and reverence, to render you in this Preface an account of my purpose and doing in publishing this Catechism by me translated, and offered to the Church of England under protection of your names.

Whereas there was very lately a Latin Catechism printed, wherein the sum of Christian Religion was set forth, in short questions and answers, yet not containing bare and naked affirmations only, but shewing also some causes and reasons to the same annexed, and well furnished with places of Scripture noted in the margin for proof thereof: in which Catechism there hath also great labour and diligence been bestowed about the purity of the Latin tongue, that such as were studious of that language, specially the youth, might at once with one labour learn the truth of religion and the pureness of the Latin tongue together: that Catechism I have thought good to translate into English, as well for the use of such as understand no Latin at all, as also for their commodity, who, having a little sight in that language, desire some more perfection therein. For which cause I have not used that liberty in rendering the sense at large, which the order of translation doth permit unto me, but have willingly, for the benefit of the meaner learned, tied myself very much to observing of the words themselves, but so yet that I had always regard to the natural property and easiness of our native tongue.

This Book, as it will be profitable to such as do understand English only, so will it bring double profit to those, who, being somewhat skilled in the Latin tongue and desiring skill, will compare the Latin book with the English, whereby they may at once learn, as I said, the truth of religion and the purity of the Latin tongue. And lest the reader, desirous to compare any of the parts of sentences of

the Latin and English books, might be hindered, I have procured that the English print answereth the Latin, page for page, throughout the whole books, so that any sentence may at the first easily be found in both the books. This exercise, in my opinion, is most meet for the use of such Ecclesiastical Ministers and studious youth as have not yet the perfect knowledge either of religion or of the Latin speech, who by experience may find (as I think) more profit hereby than they would suppose upon the first view. Neither is this conference of translations, by them who be very well learned judged unprofitable for such as are competently learned.

The book hath also one further use, of very good exercise for those that desire to see more at large how the doctrine herein taught is confirmed by the word of God, the only rule of true religion, that is, if such as shall read it to learn truth, but specially Ecclesiastical Ministers, whose charge is to teach truth, shall resort to the places of Scripture noted in the margin, and read them in the Bible at large, and then mark how each thing here affirmed is there well confirmed, and how the doctrine here delivered is not only in all parts fully approved by God's holy word, but also for the most part uttered in the very words of the text, so far as may be with respect of pureness of the Latin phrase. By which mean they shall also be occasioned to be better acquainted with the Scriptures themselves, and with the true and natural understanding of them. And therein be it remembered, that the last numbers in the quotations, shewing the divisions within the chapters, are gathered according to the great Bible last printed. This exercise, whoso shall essay shall find it of marvellous great profit, both for conceiving truth to the satisfying of conscience, and for delivering truth to the discharge of duty.

It may perhaps be marvelled of some, why, throughout the book, as well in the Latin as in this translated, the Master asketh, the Scholar answereth, and ever the declaration of the matter is put in the scholar's mouth, so as some may muse why the scholar may seem to be made wiser than the master. This objection hath easy answer, and such answer as it hath I thought meet to disclose. It may not be thought that the master here inquireth of the scholar as *desirous to learn* of him, nor that the scholar informeth the *master as presuming to teach him*. But the master op-

ORIGINAL PREFACE.

poseth the scholar, to see how he hath profited, and the scholar rendereth to the master, to give account of his memory and diligence. And that it may appear that this order of opposing by the master and rendering by the scholar for good reason might seem to the Author more convenient than the other form, which some other writers of Catechisms have used, that is, of inquiring by the scholar, and teaching by the master (without prejudice alway or condemning the other), it may be remembered that the end and purpose of Catechism is in good and natural order fitly applied to serve the good use of Confirmation by the Bishop at which time the Bishop which confirmeth doth not teach, but examine, and in his whole manner of opposing useth such form as here in like sort the Catechumenus or child is prepared unto. Which is also not done without example, for the same manner is in the short Catechism now used in the Church of England at Confirmation.

Now surely there are no greater means of advancing true religion, and rooting out of errors, than these two, that is to say, Catechism or good instruction of youth, and good information of Ecclesiastical Ministers in sound truth and the proofs thereof, howsoever perhaps they may lack some full furniture of other learnings. And therewith, for my part, I have long thought it a much better way toward removing of heresies and superstitions (whereof Rome hath brought us and left us plenty) to deal first with plain setting out of truth as not in controversy, without dealing at the beginning with the strife of confutation. For so both discretion and charity in the teacher is easilier kept; and truth once being settled, error will fall of itself: so that he which hath once thus with conference of God's word conceived a certain and stayed judgment of truth, shall either wonder how absurd errors have been received, or shall with less peril hear them talked of.

These things all considered, and how this book serveth to all these good ends, and therewithal remembered how it hath pleased Almighty God of his great goodness and love, and to the singular benefit of this his Church of England, under the Queen's most excellent Majesty the most honourable instrument of advancing his religion and glory in her dominions, and of bringing truth and peace to the consciences of her subjects, to ordain your Graces and Fatherhoods the chief Pastors and Governors of his flock for doctrine and all

Ecclesiastical duties, the first author of this book in Latin had a very good reason to offer his work unto you, that as the people of God's flock in England are under your charge, so they might receive so great a benefit as this is under your name, and thereby you, our governors on the one part, might be the rather moved to further so good intention, and we all under your governance, on the other part, be made more ready to receive it with better assurance of good allowance, and to thank God, the giver of all good things, and guider of all good doings and purposes; and (as meet is) that we and our posterity, so long as an English child or other shall in this Catechism learn Christianity, may keep in thankful remembrance the happiness of these good times, the blessed memory of Her Majesty, and the good names of you, God's good Ministers, now chief Pastors of this his flock, in whose time (to your and our comfortable consideration be it spoken) God hath so liberally spread among us the light of his Gospel, and (praised be he, and happy be ye therefore!) hath made you his faithful dispensers of so great a grace.

The same reasons that so moved the first author have also moved me to offer my translation unto you, comprising herein, as patrons, all the Fathers and Lords of the Clergy, but specially and by name your Graces my Lords the Archbishops, to whose provinces the whole realm pertaineth, and your Fatherhood my Lord of London, to whose diocese London, a light to the rest of England, belongeth, and to whom myself, dwelling within your charge, do owe particular duty.

This my intent and labour being to do good to as many and largely as I possibly could, if I shall understand to be with the readers taken in good part and used to their benefit (as the rather by your good means and names it may be), I shall think my travail very well bestowed, holding myself in the mean time contented with the conscience of a good meaning, bent to do good so far as my skill and power would extend. The success hereof I commit to God; the judgment I submit to you, for whom and whose zeal I praise God, and pray to him for your preservation to the benefit of his Church.

Your most humble,

T. NORTON.

Howell's Catechism.

CHRISTIAN INSTRUCTION AND LEARNING.

—O—
THE MASTER—THE SCHOLAR.

MASTER. Forasmuch as the Master ought to be to his Scholars a second parent and father, not of their bodies, but of their minds, I see it belongeth to the order of my duty, my dear child, not so much to instruct thee civilly in learning and good manners, as to furnish thy mind, and that in thy tender years, with good opinions and true religion.¹ For this age of childhood ought no less, yea, also much more, to be trained with good lessons to godliness, than with good arts to humanity: wherefore I thought meet to examine thee by certain short questions, that I may surely know whether thou have well bestowed thy study and labour therein, or no. The Master's duty.
Godliness in Childhood.

SCHOLAR. And I for my part, right worshipful Master, shall willingly answer your demands, so far as I have been able with wit to conceive or keep in memory, and can at this present call to mind and remember, what I have heard you teach me out of the Holy Scriptures.

M. Go to therefore, and tell me what religion it is that thou professest.

S. The religion that I profess, right worshipful Master, is the same whereof the Lord Christ is the Author and Teacher, and which is therefore properly and truly called the Christian religion, like as the professors are also named Christians. Christian Religion.
Christian, named of Christ.

M. Dost thou then acknowledge thyself to be a follower of Christian godliness and religion, and a Scholar of our Lord and schoolmaster Christ?

S. I do so acknowledge indeed, and² do unfeignedly and freely profess it: yea I do settle therein the sum of all⁴ my felicity, as in that which is the chiefest good that can come to man, and such as, without it, our state should be far more miserable than the state of any brute creatures.

M. Well then, I would have the substance and nature of

¹ Deut. iv. 9. 13. Psalm lxxviii. 3, 4, &c. Matt. xix. 13. 2 Tim. iii. 13.

² Acts xi. 26. ³ Rom. x. 9, 10. ⁴ Psalm i. xxxiii. 12. John iii. 18. 36.

Christian religion and godliness, the name whereof is most honourable and holy, to be briefly expressed, with some definition of it.

The definition of it.

S. Christian religion is the¹ true and godly worshipping of God and keeping of his commandments.

M. Of whom dost thou think it is to be learned?

S. Of none other surely but of the heavenly word² of God himself, which he hath left unto us written in the holy Scriptures.

M. What writings be those which thou callest the word of God, and the holy Scriptures?

S. None other but those that have been published, first by³ Moses, and the holy Prophets, the friends of Almighty God, by the instinct of the Holy Ghost in the Old Testament; and afterward more plainly in the New Testament by our⁴ Lord Jesus Christ, the Son of God, and by his holy Apostles⁵ inspired with the Spirit of God, and have been⁶ preserved unto our time whole and uncorrupted.

M. Why was it God's will so to open unto us his word in writing?

S. Because we of ourselves (such is the⁷ darkness of our hearts) are not able to understand the will of Almighty God, in the⁸ knowledge of whom, and in obedience toward him, true godliness consisteth. God having pity upon us, hath⁹ opened and clearly set it out unto us; and the same so clearly set out he hath left in the book of the two¹⁰ Testaments, which are called the holy¹¹ Scriptures, to the end that we should not be uncertainly¹² carried hither and thither, but that by his heavenly doctrine there should be made us, as it were, a certain entry into heaven.

M. Why dost thou call God's word a Testament?

S. Because it is evident that in conceiving of religion, it

¹ Deut. iv. 1, 2. x. 12. Psalm cxix. 4. Matt. iv. 10. John iv. 24.

² Psalm i. 2. lxxiii. 1—17. cxix. *total*. John v. 39. 2 Tim. iii. 15.

³ Exod. xxxii. 15, 16. Deut. iv. 1. Luke xvi. 29—31. xxiv. 27, 44. 2 Pet. i. 20.

⁴ John i. 5—9. iii. 12. Heb. i. 1, 2.

⁵ Matt. xxviii. 20. John xx. 22, 23. Acts. ii. 4. Ephes. iii. 5.

⁶ Isaiah x. 7, 8. Matt. v. 17. Luke xvi. 7.

⁷ John i. 5. 1 Cor. i. 21. Ephes. iv. 17, 18.

⁸ Matt. vii. 21. x. 50. Heb. x. 36. 1 John ii. 17.

⁹ Eccles. ix. 16, 17. Acts xxvii. 18. 1 Pet. ii. 9.

¹⁰ Gal. iv. 24. Heb. ii. 6. ix. 15. ¹¹ Matt. xxvi. 56. 2 Tim. iii. 16.

¹² Matt. xxii. 39. Mark xii. 24.

is the chief point to understand what is the¹ will of the ever-living God. And since by the name of Testament is signified not only a will, but also a² last and unchangeable will, we are hereby admonished that in religion we³ follow nothing, nor seek for any thing further than we are therein taught by God; but that as there is one only true God, so there be but one godly worshipping and pure religion of one only God. Otherwise we⁴ should daily⁴ forge ourselves new-feigned religions; and every nation, every city, and every man would have his own several religion; yea, we should in our doings follow for our guide, not religion and true godliness, the beginning and foundation of virtues, but superstition, a deceitful shadow of godliness, which is most plain to see by the sundry and innumerable, not religions, but worse than doting superstitions of the⁵ old gentile nations, who otherwise in worldly matters, were very wise men.

M. Dost thou then affirm that all things necessary to godliness and salvation are contained in the written word of God?

S. Yea:⁶ for it were a point of intolerable ungodliness and madness to think, either that God hath left an imperfect doctrine, or that men were able to make that perfect, which God left imperfect. Therefore the Lord hath most straightly forbidden men, that they neither⁷ add any thing to, nor take any thing from, his word, nor turn any way from it, either to the right hand or to the left.

M. If this be true that thou sayest, to what purpose then are so many things so oft in councils, and ecclesiastical assemblies, decreed, and by learned men taught in preaching, or left in writing?

S. All these things serve either to expounding of dark places of the word of God, and to take away controversies that rise among men, or to the orderly stablishing of the outward governance of the Church, and not to make new articles of religion.⁸ For all things necessary to salvation, that is to say, how godliness, holiness, and religion are to be purely and uncorruptedly yielded to God; what obedience is

¹ Matt. vii. 21. xii. 50. ² Gal. iii. 15—17. ³ Deut. iv. 2. 5. 32. xxviii. 14.

⁴ Matt. xv. 3, 4. vi. 9. ⁵ Deut. xii. 31, 32. xiii. 3, 4. Rom. i. 23.

⁶ Deut. xiii. 4. 13. Psalm xii. 6. xix. 7—9. John iv. 25. 1 Cor. i. 19. ii. 5. Gal. i. 8, 9. Col. i. 25.

⁷ Deut. iv. 2. 40. Prov. xxx. 6. Isaiah xxx. 21.

⁸ Deut. xxxii. 4—19. vi. 7. Psalm cxix. *toto*. 2 Tim. iii. 15—17.

God's Word Perfect.—Preachers to be heard.

to be given to God, by which alone the order of a godly life is to be framed; what affiance we ought to put in God; how God is to be called upon, and all good things to be imputed to him; what form is to be kept in celebrating the divine mysteries; all these things, I say, are to be learned of the word of God, without the knowledge whereof all these things are either utterly unknown, or most absurdly done; so that it were far better that they were not done at all, as the Lord himself witnesseth that¹ ignorance of the Scriptures is the mother of all errors; and he himself, in his teaching, doth commonly allege the² written word of God, and to it he sendeth us to learn of it. For this cause therefore, in old times also³, the word of God was openly read in churches, and the help of expounders used when they might have them, as appeareth by the histories of the Church. And the Lord himself, immediately before his ascending to heaven, gave principally in charge to his Apostles whom he had chosen⁴, that they should instruct all men throughout the world with his word. And Paul, following his example⁵, ordained that some should be appointed in every Church to teach the people, for that he well knew that faith and all things pertaining to godliness do hang upon the reading⁶ and hearing of the word of God, and that therefore,⁷ apostles, teachers, prophets, and expounders, are most necessary in the Church of God.

M. Dost thou then think that we are bound to hear such teachers and expounders?

S. Even as the Lord himself, if he were present, so far as they teach only those things which they have received of the Lord; which himself witnesseth, saying, "He⁸ that heareth you, heareth me; he that despiseth you, despiseth me:" yea, and moreover, to these preachers of his word⁹ he hath given the power to bind and loose, that whose sins soever they by the word of God shall pardon or detain in earth, the same shall be pardoned or detained in heaven.

¹ Matt. xxii. 29. John xx. 9. Acts xiii. 27.

² Matt. xix. 4. xxi. 13. Mark vii. 6. Luke x. 26. John v. 39.

³ Acts xiii. 15—27. xv. 21.

⁴ Matt. xxviii. 20. Mark xvi. 15. John xxi. 15.

⁵ Acts xiv. 23. ⁶ Romans x. 14—17.

⁷ 1 Cor. xii. 28. Ephesians iv. 11, 12.

⁸ Matt. x. 20. 40. xix. 19, 20. Luke x. 16. John xiii. 20.

⁹ Matt. xvi. 19. xviii. 13. John xx. 23.

M. Is it enough to hear them once treat of religion?

S. We¹ ought to be the Scholars of Christ to the end, or rather, without end. It is not therefore enough for a man to begin, unless he continue: and such is our² dulness and forgetfulness, that we must oft be taught and put in remembrance, oft pricked forward, and, as it were, pulled by the ear. For things but once done or seldom heard are wont to slip out of mind. And for this cause (as is afore said)³ every sabbath-day (as appeareth by the ecclesiastical histories) the people assembling together, the word of God was openly read, and the expounders thereof, if any were present, were heard; which custom is also at this day received in our Churches by the ordinance of the Apostles, and so, of God himself.

M. Dost thou then think that the word of God is to be read in a strange tongue, and such as the people understandeth not?

S. That were grossly to mock God and his people, and shamelessly to abuse them both. For whereas God commandeth that his word be plainly read to⁴ young and old, men and women, namely, to the intent that all may understand and learn to fear the Lord their God, as he himself in his own word expressly witnesseth, it were a very mockery that the word of God, which is appointed by God himself to teach his people, should be read to the people in a tongue unknown to them, and whereof they can learn nothing. Also St. Paul doth treat of this matter⁵, and thereupon concludeth that the unlearned people cannot answer Amen to the thanksgiving which they understand not, but that the readers and the hearers should be⁶ strangers the one to the other, if any thing be spoken in the congregation that is not understood of them that be present⁷; and that he had rather to speak in the Church of God five words understood, than ten thousand words not understood.

M. Shall we then have sufficiently discharged our duties, if we so endeavour ourselves that we hear and understand the word of God?

S. No. For we must not only hear and understand the

¹ Matt. x. 22. xxiv. 13. Luke ix. 62. Rom. xi. 22. 1 Cor. ix. 24. 2 Tim. iii. 14.

² Judges iii. 7. Psalm cvi. 7—14. Jeremiah ii. 32. Luke xxiv. 25.

³ Acts xiii. 15—27. xv. 21.

⁴ Deut. iv. 10. xxxi. 11, 12, 13. Joshua viii. 35. 2 Chronicles xxxiv. 30.

⁵ 1 Cor. xiv. 16.

⁶ 1 Cor. xiv. 11.

⁷ 1 Cor. iii. 19.

rootes,
orig. a.

word of God, but also¹ with stedfast assent of mind embrace it as the truth of God descended from heaven, and heartily love it², yield ourselves to it desirous and apt to learn, and to frame our minds to obey it, that, being once planted in our hearts, it may take deep root therein, and bring forth the fruits of a godly life, ordered according to the rule thereof, that so it may turn to our salvation as it is ordained. It³ is therefore certain that we must, with all our travail, endeavour that in reading it, in studying upon it, and in hearing it both privately and publicly, we may profit; but profit in any wise we cannot, if it be set forth to us in a tongue that we know not.

M. But shall we attain to such perfection as thou speakest of, by only reading the word of God, and diligently hearing it, and the teachers of it?

S. Forasmuch as it is the wisdom of God, men should vainly labour in either teaching or learning it, unless God would vouchsafe with the teaching⁴ of his Spirit to instruct our hearts, as Paul teacheth⁵, that in vain is the planting and the watering, unless God give the increase; therefore, that we may attain the wisdom of God hidden in his word, we must⁶ with fervent prayer crave of God that with his Spirit he lighten our minds, being darkened⁷ with extreme darkness. For him the Lord hath promised to us to be our teacher⁸ sent from heaven, that shall guide us into all truth.

The division
of the word
of God.

M. Into what chief parts dost thou divide all this word of God?

S. Into the Law and the Gospel.

M. How be these two known the one from the other?

S. The Law setteth out our duties both of godliness toward God, that is, the true worshipping of God, and of⁹ charity toward our neighbour, and severely requireth and exacteth¹⁰ our precise obedience, and to the obedient promiseth everlasting life, but to the disobedient pronounceth

¹ Ps. i. 2, 3. xix. 8—10. Mark xvi. 16. John xx. 27. 29. 31. Acts xiii. 48.

² Deut. xxxi. 12. 2 Chron. xxxiv. 31. Luke xi. 28. Job v. 24. James i. 21—23.

³ Deut. xvii. 19. Joshua i. 3. Psalm i. 2.

⁴ Deut. xxix. 4. Luke xxiv. 25. 27. 45. 46. Acts xvi. 14. 2 Cor. iv. 6.

⁵ 1 Cor. iii. 7.

⁶ Psalm xxvii. 11. cxix. 33—35.

⁷ Mark vi. 12. John i. 5. 1 Cor. ii. 14.

⁸ John xvi. 13.

⁹ Matt. xxii. 36. Mark xii. 30. 1 John iii. 23.

¹⁰ Leviticus xxvi. *toto*. Deut v. 32. xxviii. *toto*. John xiv. 15. xxi. 23.

threatenings and pains, yea, and eternal death. The Gospel¹ containeth the promises of God; and to the offenders of the Law, so that they repent them of their offence, it promiseth that God will be merciful through faith in Christ.

M. Hitherto then thou hast declared that the word of God doth teach us his will, and containeth all things needful to salvation, and that we ought earnestly to study upon it, and diligently to hear the teachers and expounders of it; but, above all things, that we must by prayer obtain us a teacher from heaven; and what is the word of God, and of what parts it consisteth.

The sum of all that hath been said.

S. It is true.

M. Since then Christian religion floweth out of God's word as out of a spring-head, as thou hast before done with God's word, so now divide me also religion itself, which is to be drawn out of God's word into her parts and members, that we may plainly determine whereunto each part ought to be applied, and, as it were, to certain marks to be directed.

S. As of the word of God, so of religion also, there are principally two parts²; obedience, which the Law, the perfect rule of righteousness commandeth, and faith³, which the Gospel, that embraceth the promises concerning the mercy of God, requireth.

Religion divided.

M. It seemeth yet, that there are either more or other parts of religion; for sometimes, in dividing it, the holy Scriptures do use other names.

S. That is true. For sometime they divide whole religion into faith and⁴ charity, and sometime into⁵ repentance and faith. For sometime for obedience they set⁶ charity, which by the Law is required to be perfect towards God and men; and sometime because we perform neither obedience⁷ nor charity such as we ought, they put in place thereof⁸ repentance most necessary for sinners to the obtaining of the mercy of God. Some, which like to have more parts, do set forth first out of the law⁹, the knowledge of our due

¹ Mark i. 15. xvi. 16. Luke v. 32. xxiv. 47. John i. 17. Acts. ii. 38. xiii. 38. Romans i. 16. Galatians iii. 13.

² Leviticus xxvi. 3. 14. Deut. xi. 26. John xiv. 15. 21. 23, 24.

³ Mark i. 15. xv. 15, 16. Romans i. 5. 16. iii. 22. iv. *toto*.

⁴ Gal. v. 6. 1 John iii. 23.

⁵ Mark i. 15.

⁶ Matt. xxii. 37. 39. Mark xii. 30, 31, 33.

⁷ Ps. xiv. 2. Rom. iii. 9.

⁸ Matt. iv. 17. Mark i. 15. Acts ii. 38.

⁹ Romans iii. 20. vii. 7.

Parts of Religion diversly named.

duty, and damnation by the law for forsaking and rejecting our duty; secondly, out of the Gospel, the¹ knowledge and affiance of our deliverance; thirdly², prayer and craving of the mercy and help of God; fourthly³, thanksgiving for deliverance and other benefits of God. But howsoever they differ in names, they be the same things; and to those two principal parts, obedience and faith, in which is contained all the sum and substance of our religion, all the rest are referred. For whereas many do add, as parts, invocation and thanksgiving, and the divine mysteries most nearly conjoined to the same, which are commonly called Sacraments, these, in very deed, are comprised within those two former parts. For no man can truly perform the duty towards God, either of affiance or of obedience, which will not, when any necessity distresseth him, flee to God, and account all things to come from him, and, when occasion and time serveth, rightly use his holy mysteries.

M. I agree with thee, that all may be drawn to these two parts, if a man will precisely and somewhat narrowly treat of them. But forasmuch as the most precise manner of dividing is not to be required of children, I had rather that somewhat in plainer sort thou divide religion into more parts, that the whole matter may be made the clearer. Therefore let us handle these things more grossly, so it be more openly.

S. Where you like best to deal with me in plainer sort, I may conveniently of two parts make four, and divide whole religion into obedience, faith, invocation, and sacraments.

M. Go to, then. Since I desire to have this treating of religion to be as plain as may be, let us keep this order; *first*, to inquire of obedience, which the law requireth; *secondly*, of faith which looketh to, and embraceth the promises of the Gospel; *thirdly*, of invocation and thanksgiving, which two are most nearly joined together; *fourthly* and lastly, of the sacraments and mysteries of God.

S. And I, worshipful master, shall willingly, according to my slender capacity, answer your questions, as I am taught by the Holy Scriptures.

¹ Romans iii. 21. Gal. ii. 16. ² Psalm xxxii. 5, 6. Romans x. 12, 13.

³ 1 Cor. i. 11. ii. 14. Ephes. v. 4. 20. Philip. iv. 6. Col. iii. 17.

OF THE LAW AND OBEDIENCE.

—o—

THE FIRST PART OF RELIGION.

M. Forasmuch as¹ our obedience whereof we have first to speak, is to be tried by the rule of the Law of God, it is necessary that we first search out the whole substance and nature of the Law, which being found and known, it cannot be unknown what and of what sort our obedience ought to be. Therefore, begin to tell what thou thinkest of the Law.

S. I think that the Law of God is the full² and in all points perfect rule of the righteousness which is required of man, which³ commandeth those things that are to be done, and forbiddeth the contraries. In this Law God hath⁴ restrained all things to his own will and judgment, so as no godliness toward him, nor dutifulness toward men can be allowed of him, but that only which doth in all things agree with the straightness of this rule. Vainly, therefore, do mortal men invent to themselves forms of⁵ godliness and duty after their own fancy; for God hath set forth to us his Law⁶, written in two tables, as a most sure rule both of our worshipping of God, and of⁷ our duties to men, and therewith also hath declared that there is nothing on earth more pleasant⁸ and acceptable to him than our obedience.

M. Whereof treateth the first table?

S. It treateth of our⁹ godliness toward God, and containeth the first four commandments of the Law.

M. Whereof treateth the second?

S. Of the duties of¹⁰ mutual charity or love among men, which containeth six commandments. And so, in a sum¹¹,

¹ Levit. xvi. 5. 14. Deut. x. 12. xxviii. *toto*. Ps. cxix. 4. Luke x. 25. John xiv. 15. 21. 23, 24. James ii. 10.

² Deut. iv. 2, 5. xxxii. 4. Psalm xix. 6, 7.

³ Exod. xx. *toto*. Deut. v. Isaiah xxx. 21.

⁴ Deut. vi. 17, 18. xiii. 13. Rom. xii. 2. Ephea. v. 17. vi. 7. Col. i. 9.

⁵ 1 Kings xv. 22. Isaiah xxvi. 13. Matt. xv. 3. 9.

⁶ Matt. xxii. 36. 40. 1 John iii. 23.

⁷ Exod. xxxi. 18. xxxiv. 28, 29. Deut. iv. 13.

⁸ Deut. v. 32. x. 12. xi. 26. Matt. xix. 16. 1 John iii. 24.

⁹ Deut. vi. 5. Matt. xxii. 36.

¹⁰ Matt. xxii. 39. Rom. xiii. 9. Gal. iii. 14.

¹¹ Exod. xxxiv. 28. Deut. iv. 19.

The Ten Commandments.

ten commandments make up the whole law, for which cause the Law is called the Ten Commandments.

M. Rehearse me the first commandment of the first table.

S. God spake thus. "Hear¹, O Israel: I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have none other Gods before me."

M. Why doth God first speak somewhat of himself and of his benefit?

S. He had principally care that the² estimation of the laws ordained by him should not be shortly abated by contempt: and therefore that they might have the greater authority, he useth this, as it were, an entry, "I am the Lord thy God." In which words he teacheth that he is³ our Maker, Lord, and Saviour, and the Author of all good. And so, with good right by his dignity of a law-maker, he challengeth to himself the authority of commanding, and by his goodness he procureth favour to his Law, and by them both together, burdeneth us with necessity to obey it, unless we will be both rebels⁴ against him that is most mighty, and unthankful toward him that is most bountiful.

M. But whereas he speaketh of Israel by name, and maketh expressly mention of breaking the yoke of the bondage of Egypt, doth not this belong only to the people of Israel?

S. God, indeed, rescued the Israelites by his servant Moses from bodily⁵ bondage; but he hath delivered all men that be his, by his Son Jesus Christ, from the spiritual⁶ thralldom of sin, and the tyranny of the devil, wherein else they had lien pressed and oppressed. This kind of deliverance pertaineth indifferently to⁷ all men which put their trust in God their deliverer, and do⁸ to their power obey his laws; which if they do not, he doth by this rehearsal of his most great benefit pronounce that they shall be⁹ guilty

¹ Exod. xx. 1—3. Deut. v. 6, 7. Psalm lxxxvi. 8, 9. Micah vi. 4.

² Levit. xxvi. *toto*. Deut. vi. 6.

³ Deut. x. 12. Psalm cxxxv. cxxxvi. 1. Isaiah viii. 13. xliii. 1. Mal. ii. 10. 1 Tim. vi. 14—16.

⁴ Mal. i. 5, 6. ⁵ Exod. xii. 14.

⁶ John iii. 34, 36. Rom. vi. 20. Col. i. 13. Heb. ii. 14, 15. Acts x. 38.

⁷ Rom. iii. 22.

⁸ John viii. 51. 1 John iii. 21.

⁹ Psalm lxxiii. 13, 14. ciii. 1. Jeremiah ii. 6.

Deliverance from Egypt.—One God to be worshipped.

of most great unthankfulness. For let every man imagine the¹ devil, that hellish Pharaoh, ready to oppress him, and how² sin is that most foul mire wherein he most filthily walloweth; let him set before the eyes of his mind, hell, the most wretched Egyptian bondage, and then shall he easily perceive that this freedom, whereof I speak, is the thing that he ought principally³ to desire, as the thing of most great importance to him, whereof yet he shall be most unworthy, unless he honour the⁴ Author of his deliverance with all service and obedience.

M. Say on.

S. After that he hath thus stablished the authority of his First Com- Law, now followeth the commandment, "Thou shalt have mandment none other gods before me."

M. Tell me what this meaneth.

S. This commandment condemneth and forbiddeth idolatry⁵ which God thoroughly hateth.

M. What is idolatry, or to have strange gods?

S. It is in the place of the one only⁶ true God, which hath openly and manifestly shewed and disclosed himself unto us in the holy Scriptures, to set other persons or things, and of them⁷ to frame and make to ourselves, as it were, certain gods, to worship them as gods, and to set and repose our trust in them. For God commandeth us to⁸ acknowledge him alone for our only God, that is, that of those things that wholly belong to his majesty, and⁹ which we owe to him alone, we transfer not any part, be it never so little, to any other, but that to him alone, and entirely, we give his whole honour and service, whereof to yield any whit to any other were a most heinous offence.

M. What be the things that we properly owe to God alone, wherein thou sayest that his proper and peculiar worshipping consisteth?

¹ Luke xiii. 16. 2 Tim. ii. 26. 1 Pet. v. 3. Psalm xl. 2. Isaiah lix. 3.
² 2 Pet. ii. 20. 22. Rev. xvi. 15.

³ Matt. xiii. 40. Luke xvi. 23. 2 Pet. ii. 4.

⁴ Matt. xvi. 26. Acts xxvi. 18. Rom. xvi. 20.

⁵ Isa. xvii. 10. John xiv. 15. Rom. vi. 13. 1 Cor. vi. 19.

⁶ Levit. xxvi. 1—13. Deut. xii. 3. Judges x. 6. 15.

⁷ Deut. vi. 4, 5. Mark xii. 29. 32. ⁸ Isa. xlv. 17. Dan. iii. 5, 7. 12. 15.

⁹ Deut. iv. 35. 39. vi. 4, 5. Mark xii. 29—32.

¹⁰ Deut. x. 20. Luke iv. 8. Acts x. 25. 26. Apoc. xix. 10.

S. Innumerable are the things that we owe to God ; but they all may be well reduced to four chief points.

M. Which be they ?

S. That we give unto his majesty¹ the sovereign honour, and to his goodness the greatest² love and affiance ; that we flee to him, and³ crave his help ; that with thankfulness we⁴ yield, as due to him, ourselves and all that we have. These things are to be given, as to none other so to him alone, if we desire to have him alone our⁵ God, and to be his peculiar people.

M. What mean those last words, *before me, or in my sight* ?

S. That we cannot once so much as tend to revolting from God, but that God is⁶ witness of it ; for there is nothing so close nor so secret that can be hid from him. Moreover, he thereby declareth that he requireth not only the⁷ honour of open confession, but also inward and sincere godliness of heart, for that he is the understander and judge of secret thoughts.

M. Well then, let this be enough said of the First Com-

Second Com-
mandment. mandment. Now let us go on to the Second.

S. Thou⁸ shalt not make to thyself any graven image, nor the likeness of any thing that is in the heaven above, or in the earth beneath, nor in the water under the earth : thou shalt not bow down to them, nor worship them ; for *I* the Lord thy God am a⁹ jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments."

M. What is the meaning of these words ?

S. As in the First Commandment, he commandeth that himself alone be honoured and worshipped, so in this commandment he restraineth us from all superstition, and from all wrongful and bodily inventions, forasmuch as the worshipping of him ought to be¹⁰ spiritual and pure ; and

¹ Deut. x. 12. 1 Chron. xvi. 28. Psalm xxix. 2. xcvi. 6, 7.

² Matt. xxii. 37. 1 John iv. 17. v. 10.

³ Psalm l. 16. Matt. vi. 9.

⁴ Psalm xxxiv. 6.

⁵ Lev. xxvi. 12. Deut. vii. 6. Ps. xcv. 6, 7. xxxiii. 12. Tit. ii. 14. Heb. ii. 10.

⁶ Ps. xxxiii. 14. Is. xxix. 15. Jer. xvii. 9, 10. Heb. iv. 13.

⁷ Isaiah i. 16. xxix. 13, 15. Matt. v. 8. xv. 8.

⁸ Ex. xx. 4. Lev. xxvi. 1. Deut. iv. 15. v. 9, 10. xxvii. 15. Ps. xcvi. 7. Isaiah xlii. 8.

⁹ Exod. xxxiv. 7. 14. Deut. vii. 9.

¹⁰ Isa. ii. 18. John iv. 23, 24.

chiefly he¹ frayeth * us from the most gross fault of outward * Frightens. idolatry.

M. It may seem then that this Law wholly condemneth the arts of painting and portraiture, so that it is not lawful to have any images made at all.

S. Not so. But he first forbiddeth us to make any images² to express or counterfeit God, or to worship him withal; and secondly³ he chargeth us not to worship the images themselves.

M. Why is it not lawful to express God with a bodily and visible form?

S. Because there can be no likeness or agreeing between God, which⁴ is a Spirit eternal, unmeasurable, infinite, incomprehensible, severed from all mortal composition—and a frail, bodily, silly, spiritless, and⁵ vain shape. Therefore, they do most injuriously abate the majesty of the most good and most great God, when they go about in such sort to make resemblance of him.

M. Have they not then said well, which affirm that images are unlearned men's books?

S. I know not what manner of books they be; but surely, concerning God, they can teach us nothing but errors.

M. What manner of worshipping is that which is here condemned?

S. When we, intending to pray, do⁶ turn ourselves to portraitures or images; when we do fall down and kneel before them with uncovering our heads, or with other signs shewing any honour unto them, as if God were represented unto us by them; briefly, we are in this law forbidden, that we neither seek nor worship God in images, or, which is all one, that we worship not the images themselves in honour of God, nor in any wise by idolatry or superstition abuse

¹ Psalm lxxviii. 64. Isa. xlii. 3. 17. xlii. 9. Jerem. x. 14.

² Levit. xxvi. 1. Deut. iv. 15. Isa. xl. 18. xli. 46. xlii. 5, 6. Psalm lxxviii. 64. Acts xvii. 29.

³ Deut. v. 8, 9. Psalm xcvi. 7. cvi. 34. Isa. xlii. 17, 19.

⁴ Psalm cxv. 3, 4. Isa. xl. 10. John iv. 24. Rom. i. 20, 23.

⁵ Isa. ii. 18, 15. xl. 18, 19. xlii. 5, 6. Jerem. i. 14. Acts xvii. 27.

⁶ Psalm xcvi. 7. cvi. 34. Isa. xlii. 17, 19. Dan. iii. 5, 7. Hosea xi. 2. Micah v. 12. Acts viii. 41.

Images not Laymen's Books.—Majesty of God.

them with injury to his majesty. Otherwise the lawful¹ use of making portraitures and of paintings is not forbidden.

M. By this that thou tellest me, it may easily be gathered, that it is very perilous to set any images or pictures in churches, which are properly² appointed for the only worshipping of God.

S. That that is true, we have had already too much experience, by the decay in a manner of whole religion.

M. Yet there remaineth a certain, as it were, addition or appendant of this law.

S. "For *I*, (saith he) *I* the Lord your God³ am a jealous God, and visit the sins of the fathers upon them that hate me."

M. To what end, or wherefore, were these things spoken?

S. These serve to this end, to stablish and confirm this law, by adding, as it were, a certain special decree. For in naming himself our Lord and our God, he doth by two reasons, that is, in respect⁴ of his authority, and of his bountifulness, urge us to obey him in all things. And by this word⁵ *jealousy*, he declareth that he can abide no partner or equal.

M. What is the reason of this jealousy that thou speakest of?

S. A most just reason. For since that to us, which have⁶ nothing deserved, only of his own infinite goodness, he hath given himself; by most good right it is that he will have us, to be⁷ wholly, altogether, and entirely his own. For this is that⁸ bond, as it were of a holy marriage, wherein to God, the faithful husband, our souls, as chaste spouses, are coupled; whose chastity standeth in this, to be dedicated to God alone, and to cleave wholly to him, like as on the other side our souls are said to be⁹ defiled with adultery, when they swerve from God to idolatry or superstition. And how

¹ 2 Kings vii. 24. 29. Ezek. xli. 19. Matt. xxii. 20.

² Deut. xvii. 5. xxvii. 15. 2 Chron. xxxi. 1. Isa. x. 10, 11. xxx. 22. Ezek. vi. 4. Matt. xxi. 13.

³ Exod. xx. 5. Deut. v. 9. vi. 15. Psalm viii. 18. Nahum. i. 2.

⁴ Deut. x. 12. 2 Kings xviii. 39. 1 Tim. vi. 15.

⁵ Exod. xxxiv. 14. Josh. xxiv. 19. Isa. xlii. 8.

⁶ Psalm xlv. 4, 5. Isa. xlviii. 9. Rom. v. 8. xi. 35. 2 Tim. i. 9.

⁷ Matt. iv. 10. xxi. 37. ⁸ Jer. ii. 2. 2 Cor. xi. 2. Ephes. v. 24.

⁹ Jerem. ii. 20. iii. 1. Ezek. vi. 9. xvi. 15.

much more heartily the husband loveth his wife, and the chaster he is himself, so much is he more grievously displeased with his wife when she breaketh her faith.

M. Go on.

S. Now to the intent to shew more vehemently how he hateth idolatry, and with greater fear to restrain us from offending therein, he threateneth that he will take vengeance not only of them that shall so offend, but also¹ of their children and posterity.

M. But how doth this agree with the righteousness of God, that any one should be punished for another's offence?

S. The very state of mankind doth sufficiently assoil* * Solve. this question.² For by nature we are all subject to damnation, in which state, if God do leave us, we have no cause to complain of him. And as toward the godly he sheweth his love and mercy³, in defending and cherishing their posterity with giving them their preservation which he owed them not; so toward the ungodly he executeth his vengeance in⁴ withholding that his goodness from their children, and yet in the mean time, he doeth them no wrong, in that he giveth them not the grace which he oweth them not, but as he found them, so leaveth them to their own disposition and nature.⁵

M. Go forward to the rest.

S. That he should not seem to enforce us with only threatenings, now followeth the other part, wherein God, with gentle and liberal promising, entreateth and allureth us to obey him. For he promiseth that⁶ he will shew most great mercifulness both toward all themselves that love him and obey his commandments, and also toward their posterity.

M. By what reason dost thou think this to be righteous?

S. Some reason it is because of the godly education⁷ wherein godly parents do so instruct their children, that they commonly use to succeed them as their heirs in the true fear and love of God; also⁸ nature itself draweth us to

¹ Exod. xxxiv. 7. Deut. v. 9, 10. vii. 9, 10. Isa. xiv. 20, 21.

² Isa. i. 4. Rom. iii. 9, 10. Ephes. ii. 3.

³ Deut. iv. 37. Psalm xxxvii. 25. lxi. 42. cxii. 2.

⁴ Isa. xiv. 20. xlviii. 12. ⁵ Exod. xxxiii. 19. Rom. ix. 14. xl. 35.

⁶ Gen. xxi. 17. xxvi. 4. Deut. v. 10. vii. 9.

⁷ Gen. xviii. 19. Deut. iv. 9, 10. xxxii. 46. Psalm cxxxii. 11.

⁸ 1 Kings xi. 12. xv. 4. 2 Kings iii. 19.

God's goodness to the Children of the Godly.

a good will towards our friend's children. But the surest reason is, that God so promiseth¹, which neither can swerve from righteousness, nor at any time break his promise.

M. But it appeareth that this is not continually certain, and ever falleth so. For sometimes godly parents beget² ungodly children, and such as go out of kind from their parent's goodness, whom God, notwithstanding this promise, hath grievously punished.

S. This indeed cannot be denied. For as God when he will³ sheweth himself merciful to the children of the wicked, so is he by no such necessity bounden to the children of the godly, but that he is at liberty to reject such of them⁴ as he will. But therein he always useth such moderation, that the truth of his promise ever remaineth stedfast.

M. Where afore we speaking of revenging, he nameth but three or four generations at the most; why doth he here, in speaking of mercy, contain a thousand?

S. To shew that he is much more inclined to mercifulness⁵ and to liberality, than he is to severity: like as also, in another place, he professeth that he is very slow to wrath, and most ready to forgive.

M. By all this that thou hast said, I see thou understandest that God made special provision that the worshiping of him, which ought to be spiritual and most pure, should not be defiled with any gross idolatry or superstition.

S. Yea, he most earnestly provided for it. For he hath, not only plainly⁶ and largely reckoning up all forms of images, decreed it in a manner in the first part of his Law, as a thing that principally concerneth his majesty, but also hath confirmed this Law with terrible⁷ threatenings to the offender, and on the other side offering most great rewards to the observer of it. So that it may well seem more than wonderful that this commandment either was not understood, as being

¹ Deut. xxxii. 4. 2 Chron. xix. 7. Jerem. ii. 5. Rom. ix. 14. iv. 20.
1 Cor. i. 9. 2 Cor. i. 13.

² Kings iii. 2. xxiii. 30. 32. Ezek. xviii. 2. 9, 10.

³ 2 Kings xi. 12, 13. xv. 4. iii. 19. xxi. 22, 24.

⁴ Exod. xxxiii. 19. Josh. xxiii. 14. Rom. iii. 3. ix. 14. 2 Pet. iii. 9.

⁵ Exod. xxxiv. 6. Psalm xxx. 5. ciii. 3. cxlv. 8. Isa. liv. 7. 8. 10.

⁶ Exod. xx. 4. Deut. iv. 16. v. 8.

⁷ Exod. xx. 5. 6. Leviticus xxvi. 30. Deut. iv. 26. v. 9. xx. 27. 15.
Psalm xcvi. 7. Ezek. vi. 4.

obscure, or not espied as lying hid in the multitude; or not regarded, as light or of small charge: yea, that it hath lien, as it were, wholly neglected of all men, as if it had been no commandment, with no threatenings, no promises, adjoined unto it.

M. It is true as thou sayest. But now rehearse me the Third Commandment.

S. "Thou¹ shalt not take the name of thy Lord God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Third Com-
mandment.

M. Tell me what is it to take the name of God in vain.

S. To abuse it² either with forswearing, or with swearing rashly, unadvisedly, and without³ necessity, or with once naming it without a weighty cause. For since the majesty of God's⁴ name is most holy, we ought by all means to beware that we seem not either to despise it ourselves, or to give other any occasion to despise it; yea and so to see that we never once⁵ utter the name of God without most great reverence, that it may ever appear honourable and glorious both to ourselves and to all other. For it is not lawful once⁶ to think, much less to speak, of God and of his works, otherwise than to his honour. Briefly, whosoever useth the name of God otherwise than for most weighty causes, and for most holy matters, abuseth it.

M. What thinkest thou then of them that blaspheme God, and of sorcerers, and such other kinds of ungodly men?

S. If they do great injury to God, which⁷ use his name only of a certain lewd custom, and intemperate readiness of speech, much more do they make themselves guilty of a most heinous and outrageous offence, which abuse the name of God⁸ in bannings, in cursings, in enchantments, in fore-speakings* or in any other manner of superstition.

* Prophe-
sings.

M. Is there any lawful using of the name of God in swearing?

¹ Exod. xx. 7. Levit. xix. 12. Deut. v. 11.

² Levit. xix. 12. Psalm xv. 6. 1 Tim. i. 10.

³ Eccles. xxiii. 9. Mark v. 33. ⁴ Deut. xxviii. 32. Ps. xxxi. 1. Jer. x. 6.

⁵ 1 Chron. xxix. 13. Psalm xlviii. 9. cxlii. 1.

⁶ Wisdom i. 1. Ibid. xiv. 30. Eccles. xxii. 9. xix. 33.

⁷ Eccles. xxiii. 9. Matt. v. 34.

⁸ Deut. xviii. 11. Isa. viii. 19. xlvii. 9. lii. 5. Mal. iii. 5. Acts xix. 13. Gal. v. 20.

Abuse the name of God.—Lawful Swearing.

S. Yea, forsooth. When¹ an oath is taken for a just cause, either to affirm a truth, especially if the magistrate require or command it, or for any other matter of great importance, wherein we are either to maintain inviolate the honour of God, or to preserve mutual agreement and charity among men.

M. May we therefore lawfully, whensoever we say truth, use an oath with it?

S. I have already said, that this is not lawful; for so the estimation and reverence of the name of God should be abated, and should become of no price, and condemned as common. But when in a² weighty matter the truth should otherwise not be believed, we may lawfully confirm it with an oath.

M. What followeth next?

S. "For the Lord will not hold him guiltless that taketh his name in vain."

M. Since God doth in other places pronounce that he will punish generally³ all the breakers of his law, why doth he here particularly threaten them that abuse his name?

S. His meaning was to show how highly he esteemeth the⁴ glory of his name, to the end that seeing punishment ready for us, we should so much the more heedfully beware of profanely abusing it.

M. Dost thou think it lawful to swear by the names of saints, or by the names of other men or creatures.

S. No. For since a lawful oath is nothing else but the swearer's religious affirming that he calleth and useth God⁵, the knower and judge of all things, for witness that he sweareth a true oath, and that he calleth upon and wisheth the same God to be the punisher and avenger of his lying and offence if he swear falsely; it were a most heinous sin to part or communicate among other persons or creatures this honour of God's wisdom and majesty, which is his own proper and⁶ peculiar honour.

¹ Exod. xxii. 11. Joshua ii. 12. ix. 15. Psalm xv. 6. lxiii. 12. 2 Cor. xi. 31. Gal. i. 20.

² Exod. xxi. 11. Josh. xiii. 6. 12. 1 Kings xxiv. 21. xxx. 15. Gal. i. 20.

³ Levit. xxvi. 14. Deut. xxviii. 15.

⁴ Levit. xix. 12. Deut. v. 11. Jerem. li. 56. Ezek. xx. 9. 14.

⁵ Exod. xxii. 31. Heb. vi. 5. 16.

⁶ Deut. vi. 13. x. 20. Josh xxiii. 7. Isa. v. 16.

M. Now remaineth the fourth commandment, which is the last commandment of the first table.

S. "Remember that thou¹ keep holy the Sabbath-day.^{Fourth Commandment.} Six days shalt thou labour, and do all that thou hast to do. But the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work: thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant; thy cattle, and the stranger that is within thy gates. For in six days the Lord² made heaven and earth, the sea, and all that in them is, and rested the seventh day. Wherefore the Lord blessed the seventh day, and hallowed it."

M. What meaneth this word Sabbath?

S. Sabbath, by interpretation, signifieth³ rest. That day, for that it is⁴ appointed only for the worshipping of God, the godly must lay aside all worldly business, that they may the more diligently attend to religion and godliness.

M. Why hath God set herein before us an example of himself for us to follow?

S. Because notable and noble⁵ examples do more thoroughly stir and sharpen men's minds. For servants do willingly follow their master, and children their parent. And nothing is more to be desired of men than to frame themselves to the example⁶ and imitation of God.

M. Sayest thou then that we must every seventh day abstain from all labour?

S. This commandment hath a double consideration. For inasmuch as it containeth a ceremony, and requireth only outward rest⁷, it belongeth peculiarly to the Jews, and hath not the force of a continuing and eternal law. But now, by the coming⁸ of Christ, as the other shadows of Jewish ceremonies are abrogated, so is this law also in this behalf abridged.

M. What then, beside the ceremony, is there remaining, whereunto we are still perpetually bound?

¹ Exod. xvi. 23. xx. 8. xxxi. 13. Levit. xxiii. 3. Dent. v. 6. 12. Ezek. xx. 12.

² Gen. ii. 1, 2, 3. Heb. iv. 3. 10. ³ Exod. xvi. 23. Levit. xvi. 31.

⁴ Jer. xvii. 21. xxiv. 27. Ezek. xlvi. 3. Mark vi. 2. Luke xxiii. 56.

⁵ Tobit. ii. 12. John xiii. 13, 15. 1 Cor. iv. 16. xi. 1.

⁶ Heb. iv. 3, 4. x. 12. 1 Pet. ii. 21.

⁷ 1 Cor. x. 1. Gal. iv. 2—4. Coloss. ii. 16, 17. Heb. iii. 5. x. 1.

⁸ 2 Cor. iii. 14. Coloss. ii. 16. Heb. x. 1.

Use of the Sabbath.—Servants to be relieved.

S. This law was ordained for these causes; first, to stablish and maintain an¹ ecclesiastical discipline, and a certain order of the Christian commonweal; secondly, to provide for the² state of servants, that it be made tolerable; thirdly, to express a certain form and³ figure of the spiritual rest.

M. What is that ecclesiastical discipline that thou speakest of?

S. That the people assemble together to⁴ hear the doctrine of Christ, to yield⁵ confession of their faith, to⁶ make openly public prayers to God, to celebrate and retain the⁷ memory of God's works and benefits, and to use the⁸ mysteries that he hath left us.

M. Shall it be enough to have done these every seventh day?

S. These things indeed every man privately ought to⁹ record and think upon every day; but for our negligence and weakness¹⁰ sake, one certain special day is, by public order, appointed for this matter.

M. Why was there in this commandment provision made for relieving of servants?

S. It was reason that they which be¹¹ under other men's power should have some time to rest from labour. For else their state should be too grievous and too hard to bear. And surely meet it was that servants should, together¹² with us, sometimes serve Him that is the common master of them and us; yea, and farther too, since he hath, by Christ, adopted them to himself as well as us. It is also profitable for the masters themselves that servants should sometimes¹³ rest between their workings, that, after respiting their work awhile, they may return more fresh and lusty to it again.

M. Now remaineth for thee to tell of the spiritual rest.

S. That is, when, resting from worldly¹⁴ business and

¹ Mark i. 21. Acts xiii. 14. xv. 21.

² Exod. xxi. 2. Deut. v. 14. Gal. iii. 26. 28.

³ Isa. lviii. 13. Rom. xiii. 12. Heb. iv. 9, 10.

⁴ Mark vi. 4. Luke iv. 16. 27. ⁵ Psalm xc. 2. Matt. x. 32.

⁶ Isa. lvi. 7. Matt. xxi. 13. ⁷ Ephes. iii. 21. Heb. ii. 12.

⁸ Psalm xxii. 23. xxxv. 21. 1 Cor. xiv. 26.

⁹ Psalm i. 8. lxxxiv. 4. Luke xviii. 1. Ephes. v. 20.

¹⁰ Deut. v. 14. xv. 12. 15. Jerem. xxxiv. 12.

¹¹ Psalm cxxxiv. 1. Gal. iii. 26. 28. Ephes. vi. 9. Colos. iii. 11.

¹² Deut. v. 14. Isa. xxviii. 5. 10. ¹³ Isa. i. 14. 16. lviii. 13. Heb. iv. 9.

from our own works and studies, and, as it were, having a certain holy vacation, we yield ourselves wholly to God's governance, that he may do his works in us; and when (as the Scripture termeth it)¹ we crucify our flesh, we bridle the froward desires and motions of our heart, restraining our own nature, that we may obey the will of God. For so shall we most aptly reduce and bring the figure and image of eternal rest to the very thing and truth itself.

M. May we then cast away this care on the other days?

S. No; for when we have once begun, we must go forward to the end², throughout the whole race of our life. And the number of³ seven, forasmuch as in the Scripture it signifieth perfection, putteth us in remembrance that we ought, with all our force and endeavour, continually to labour and⁴ travail toward perfection: and yet therewithal is it showed us, that so long as we live in this world, we are⁵ far from the perfection and full attaining of this spiritual rest, and that here is given us but a certain taste of that rest which we shall enjoy⁶ perfectly, fully, and most blessedly in the kingdom of God.

M. Hitherto thou hast well rehearsed me the laws of the first table, wherein the true worshipping of God, which is the fountain of all good things, is briefly comprehended. Now, therefore, I would have thee tell me what be the duties of our charity and love toward men, which duties do spring and are drawn out of the same fountain, and which are contained in the second table.

S. The second table beginneth thus⁷: "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

M. What is meant in this place by this word Honour?

S. The honour of parents containeth love⁸ fear, and reverence, and consisteth as in the proper work and duty of it, in obeying them, in saving, helping, and defending them, and also feeding and relieving them if ever they be in need.

¹ Gal. v. 24. Colos. iii. 5. ² Matt. xxiv. 15. James i. 24, 25.

³ Gen. ii. 2, 3. 2 Kings v. 10. Psalm xii. 6.

⁴ Gen. xvii. 1. Matt. v. 43.

⁵ 1 Cor. ii. 9. Rev. vii. 15—17. xiv. 13. xxi. 4.

⁶ Isa. xxv. 8. 1 Cor. ii. 9. 2 Thess. i. 7. Rev. vii. 15. xiv. 13. xxi. 4.

⁷ Exod. xx. 12. Deut. v. 16. Matt. xv. 4. Ephes. vi. 2, 3.

⁸ Prov. i. 8. Mark vii. 10, 12. Colos. iii. 20. 2 Tim. v. 4. Heb. xii. 9.

Love to our Neighbour.—The Fifth Commandment.

M. Doth the law extend only to parents by nature?

S. Although the very words seem to express no more, yet we must understand that all those to whom any authority is given, as¹ magistrates, ministers² of the Church³ schoolmasters; finally, all they that have any ornament, either of⁴ reverent age, or of wit, wisdom, or learning, worship, or wealthy state, or otherwise be our superiors, are contained under the name of fathers; because the authority both of them and of fathers come out of one fountain.

M. Out of what fountain?

S. The holy⁵ decree of the laws of God, by which they are become worshipful and honourable, as well as natural parents. For from thence they all, whether they be parents, princes, magistrates, or other superiors, whatsoever they be, have all their power and authority; because by these it has pleased God to rule and govern the world.

M. What ~~is~~ meant by this, that he calleth magistrates, and other superiors, by the name of parents?

S. To teach us that they are given us of God, both for our own and⁶ public benefit, and also by example of that authority, which of all other is naturally⁷ least grudged at, to train and inure the mind of man, which of itself⁸ is puffed with pride, and loth to be under other's commandment, to the duty and obedience toward magistrates. For by the name of parents, we are charged not only to yield to and obey * magistrates, but also to honour and love them. And likewise, on the other part, superiors are taught so to govern their inferiors, as a just parent useth to rule over good children.

"and obey to," orig. c.

M. What meaneth that promise which is added to the commandment?

S. That they shall⁹ enjoy long life, and shall long continue in sure and stedfast possession of wealth, that give just and due honour to their parents and magistrates.

¹ Deut. xvii. 10. Rom. xiii. 1.

² Luke x. 10. 1 Tim. v. 1.

³ Prov. v. 13. John viii. 31.

⁴ Levit. xix. 32. Prov. xix. 10.

⁵ Deut. xvii. 10. Tit. iii. 1. 2 Pet. ii. 13

⁶ Rom. xiii. 4. Heb. xiii. 17.

⁷ Prov. xii. 12. Matt. vii. 9. Luke xi. 11. 1 Thess. ii. 11.

⁸ Exod. xxxii. 9. Luke xix. 14.

⁹ Exod. xx. 12. Deut. v. 16. Ephes. vi. 2, 3.

M. But this promise seemeth to belong peculiarly to such Jews as be kind to their parents.

S. It is no doubt, that that which is by name spoken of the¹ land of Canaan, pertaineth only to the Jews. But, forasmuch as God is² Lord of the whole world, what place soever he giveth us to dwell in, the same he promiseth and assureth us in this law that we shall keep still in our possession.

M. But why doth God reckon for a benefit long-continued age in such a miserable and wicked life?

S. Because when he relieveth the³ miseries and calamities of them that be his, or preserveth them in so many perils that beset them round about, and calleth them back from vices and sins, he sheweth to them a fatherly mind and good-will, as to his children.

M. Doth it follow, on the contrary side, that God hateth them whose life is taken away quickly, or before their ordinary race of years is expired, or that be distressed with miseries and adversities of this world?

S. Nothing less; but rather the⁴ dearlier that any man is beloved of God, he is commonly the more burdened with adversities, or is wont the sooner to remove out of this life, as he were delivered and let by God out of prison.

M. Doth not this in the mean time seem to abate the truth and credit of God's promise?

S. No. For when God doth promise us worldly good things, he always addeth this exception, either expressly uttered or⁵ secretly implied; that is, that the same be not unprofitable or hurtful to our souls. For it were against order and reason, if⁶ chief regard should not be had of the soul, that we may so either attain or⁷ lack worldly commodities as we may with blessedness enjoy eternal life for ever.

M. What shall we then say of them that be disobedient to parents or magistrates or do misuse them, yea, or kill them?

¹ Gen. xii. 7. 19. xv. 26. Deut. xxxiv. 4.

² Gen. i. 1. Psalm xxiv. 1. cxv. 16. Deut. iv. 21.

³ 1 Kings xxii. 11. Psalm xviii. 1—3. Jer. xiv. 8. Heb. ii. 13.

⁴ Job. i. 12. v. 17. Proverbs iii. 12. Mark v. 10, 11.

⁵ Deut. xxviii. 1—3. Isa. i. 19, 20. Jer. xxii. 4, 5.

⁷ Matt. v. 29. xiii. 3.

⁸ 2 Kings vii. 14, 15. 2 Cor. vi. 8.

The crime of Parricide, Treason, and Rebellion.

S. Commonly all such do either¹ continue a most vile and miserable life, or lose it most shamefully, being taken out of it with untimely and cruel death, or infamous execution. And not only in this life, but also in the² world to come, they shall for ever suffer the everlasting punishment of their ungodliness. For if we be forbidden by the commandment of God, as here next followeth, to hurt any men, be they never so much estranged from us, yea³, even our adversaries and deadly enemies, much more to kill them; surely it is easy to perceive how much we ought to forbear and beware of all doing of any injury to our parents, of whom we receive our life, inheritance, liberty, and country. And since it is notably well said by the wise men in old time, that natural duty may be broken with a look, and that it is a most heinous wickedness once to offend his parents with word or speech; what punishment can be found sharp enough for him that shall offer death to his parent, for whom himself ought to have been content to die by the law of God and man, if need so required?

M. But is it much more heinous for a man to offend or kill the parent of his country, than his own parent?

S. Yea surely. For if it be for every private man a heinous offence to offend his private parents, and parricide to kill them; what shall we say of them that have conspired and borne wicked armour against the commonweal, against their country, the most ancient, sacred, and common mother of us all, which ought to be dearer unto us than ourselves, and for whom no honest man will stick to die to do it good, and against the prince, the father of the country itself, and parent of the commonweal; yea, and to imagine the overthrow, death, and destruction of them whom it is high-treason once to forsake or shrink from? So outrageous a thing can in no wise be expressed with fit name.

M. Now rehearse the sixth commandment.

S. Thou shalt⁴ not kill."

M. Shall we sufficiently fulfil this law if we keep our hands clean from slaughter and blood?

Sixth Com-
mandment.

¹ Exod. xxi. 17. Levit. xx. 9. Deut. xii. 18. Prov. xxx. 17.

² Matt. xv. 4. Rom. i. 30. 32. xiii. 2. 5.

³ Levit. xix. 17. Matt. v. 21. Luke iii. 14.

⁴ Exod. xx. 15. Matt. v. 21. James ii. 11.

S. God made his law not only for outward works, but also, and chiefly, for the¹ affections of the heart. For² anger and hatred, and every desire to hurt, is, before God, adjudged manslaughter. Therefore, these also God, by this law, forbiddeth us.

M. Shall we then fully satisfy the law if we hate no man?

S. God, in condemning hatred, requireth love toward³ all men, even our enemies, yea, so far as to wish health, safety, and all good things to them that wish us evil, and do bear us a hateful and cruel mind, and as much as in us lieth, to do them good.

M. What is the seventh commandment?

S. "Thou⁴ shalt not commit adultery."

Seventh
Command-
ment.

M. What dost thou think to be contained therein?

S. By this commandment is forbidden all kind of filthy and wandering lust; and all uncleanness that riseth of such lust, as fondness in handling⁵, unchasteness of speech, and all wantonness of countenance and gesture, all outward show of unchastity whatsoever it be. And not only filthiness of words and uncleanness of doings is forbidden by God; but also forasmuch as both our bodies and our souls are⁶ the temples of the Holy Ghost, that honesty may be kept undefiled in them both, shamefacedness and chastity is commanded, that neither our bodies be defiled with uncleanness of lust, nor our minds with dishonest thoughts⁷ or desires, but be always preserved chaste and pure.

M. Go on to the rest.

S. The eighth commandment is, "Thou⁸ shalt not steal." Eighth Com-
mandment.
By which commandment are condemned not only those thefts which are punished by men's laws, but also all frauds⁹ and deceivings. But none doth offend more heinously against this law, than they that are wont by means of trust to beguile them toward whom they pretend friendship. For

¹ Deut. xxx. 6. Ps. xxiv. 4. Matt. ix. 4. Heb. iii. 12.

² Matt. v. 21—23. Gal. v. 20. 1 John ii. 11.

³ Mark v. 23—25. Luke vi. 27. Rom. xii. 18.

⁴ Exod. x. 14. Deut. v. 13. Matt. xix. 13.

⁵ Rom. xiii. 13. 1 Cor. vi. 9. James ii. 11.

⁶ 1 Cor. iii. 16, 17. vi. 15, 19. 2 Cor. vi. 15.

⁷ Job. xxxi. 9. Prov. vi. 25. Mark v. 27, 28.

⁸ Exod. xx. 15. Matt. xix. 18. 1 Cor. vi. 8—10.

⁹ 1 Thess. iv. 6. Tit. ii. 10.

Faith.—The Ninth Commandment.—Truth.

they that break faith labour to overthrow the common succour of all men. We are therefore commanded that we deceive no man, that we undermine no man, that we suffer not ourselves to be allured with advantage or gain of buying or selling, to do any wrong, that in trading of buying or selling we seek not wealth unjustly, nor make our profit by untrue and uneven¹ measures and weights, nor increase our riches with sale of slight and deceitful ware.

M. Thinkest thou there is any more to be said of this commandment?

S. Yea, forsooth; for not only outward thefts and frauds are forbidden, and we are commanded to use bargaining without guile and deceits, and to do all things else without subtle undermining; but also we are charged to be altogether so minded, that though we were sure to escape unpunished and unespied, yet we would of ourselves forbear from wrong. For that which is wrong before men to do, is evil before God to have will to do. Therefore all counsels and devices, and especially the² very desire to make our gain of other's loss, is forbidden by this law. Finally, we are by this law commanded to endeavour all the ways we may that every man may most speedily come to his own, and safely keep that which he possesseth.

M. What is the ninth commandment?

Ninth Com-
mandment.

S. "Thou³ shalt bear no false witness against thy neighbour."

M. What is the meaning of this commandment?

S. That⁴ we break not our oath or faith. And in this law we are forbidden, not only open and manifest perjuries, but also wholly all lying, slanders⁵, back-bitings, and evil speakings, whereby our neighbour may take loss or harm, or lose his good name and estimation. For one example containeth a general doctrine. Yea, and we ought neither ourselves at any time, to speak any false or untrue thing, nor with our words, writing, silence, presence, or secret assent in holding our peace, once allow the same in other.

¹ Prov. xi. 1. 20. xx. 11.

² Ps. lxi. 20. Zec. ii. 17. Micah ii. 12. Acts xx. 33.

³ Exod. xx. 16. Deut. v. 20. Matt. xix. 18.

⁴ Exod. xxiii. 1. Levit. xix. 11, 12. Deut. xix. 18, 19. Matt. xix. 18.

⁵ Psalm xv. 3. iii. 13. Luke iii. 14.

But we ought always to be¹ lovers and followers of simple truth, ever to rest upon truth, to bring forth all things diligently into the light of truth, as place, time, or necessity shall require; finally, ever readily to take upon us the defence of truth, and by all means to maintain and uphold it.

M. For satisfying of this Law, is it not enough to bridle our tongue and pen?

S. By the same reason that I have before said, when he forbiddeth evil speaking, he therewith also forbiddeth sinister² suspicions and wrongful misdeemings. For this lawmaker hath ever chief respect to the affections of the heart. This Law, therefore, forbiddeth us to be inclined so much as to think evil of our neighbours, much less³ to defame them. Yea, it commandeth us to be of such gentle sincerity and indifference toward them, as to endeavour, so far as truth may suffer, to think well of them, and to our uttermost power to preserve their estimation untouched.

M. What is the reason why the Lord in his Law doth term the corrupt affections of the heart by the names of the most heinous offences? For he comprehendeth wrath and hatred under the name of manslaughter; all wantonness and unclean thoughts under the name of adultery, and unjust coveting under the name of theft.

S. Lest we (as the nature of man is) should wink at the ungodly⁴ affections of the heart, as things of small weight, therefore the Lord setteth them out by their true names, according as he measureth them by the rule of his own righteousness. For our Saviour, the best interpreter of his Father's meaning, doth so expound the same: "Whoso,"⁵ saith he, "is angry with his brother, he is a manlayer; whoso lusteth after a woman, he hath committed adultery."

M. But whereas only vices and sins are forbidden in these commandments, why dost thou, in expounding them, say that the contrary virtues are also commanded therein? For thou sayest that, in forbidding of adultery, chastity is

¹ Prov. xi. 17. 1 Cor. xiii. 8. Ephes. iv. 25.

² Matt. vii. 1. Rom. xiv. 3, 4. 1 Cor. xiii. 5, 7.

³ Prov. xxv. 10. 1 Pet. ii.

⁴ Rom. vii. 7. 1 Cor. x. 6. James iv. 1.

⁵ Matt. v. 22. 28. xv. 19. 1 John iii. 15.

enjoined; and in forbidding manslaughter and theft, most entire good-will and liberality is commanded. And so of the rest.

S. Because the same our Saviour doth so expound it, which setteth the sum of the Law not in abstaining only from injury and evil doing, but in¹ love and charity; like as the kingly Prophet had also before taught, saying, “Depart² from evil, and do good.”

M. Now remaineth the last commandment.

The Tenth
Command-
ment.

S. “Thou³ shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.”

M. Seeing, that as thou hast oft said already, the whole Law is spiritual, and ordained not only to restrain outward evil doings, but also to bridle the inward affections of the heart; what is there herein commanded more that was before omitted?

S. God hath before forbidden evil doings and corrupt affections of the mind; but now he requireth of us a most⁴ precise pureness, that we suffer not any desire, be it never so light, nor any thought, be it never so small, in any wise swerving from right, once to creep into our heart.

M. How then? Dost thou say that unadvised and sudden desires, and short thoughts that come upon the very godly, are sins, although they strive against such, rather than yield to them?

S. Surely it is plain that all⁵ corrupt thoughts, although our consent be not added to them, do proceed of our corrupted nature. And it is no doubt that sudden desires that tempt the hearts of men, although they prevail not so far as to win a steadfast assent of mind and allowance, are in this commandment condemned by God as sins. For it is meet that even in our⁶ very hearts and minds should shine before God their most perfect pureness and cleanness. For no

¹ Matt. xxii. 39. Rom. xiii. 8, 9. Gal. v. 14.

² Psalm xxxvii. 27.

³ Exodus xx. 17. Micah ii. 2. Rom. vii. 7. 1 Cor. x. 6.

⁴ Isai. i. 16. Rom. xiii. 14. Gal. v. 24.

⁵ Gen. vi. 5. viii. 20. Ps. xciv. 11. Prov. xx. 9. Matt. xv. 18, 19.

⁶ Isai. i. 16. xxix. 13, 15. Jer. iv. 14. Ezek. xviii. 31. Matt. v. 8.

innocency and righteousness but¹ the most perfect can please him, whereof he hath also set before us this his Law a most perfect rule.

M. Hitherto thou hast shortly and plainly opened the Law of the Ten Commandments: but cannot all these things that thou hast severally and particularly declared be in few words gathered, as it were, into one sum?

S. Why not? seeing that Christ, our heavenly school-master, hath comprised the whole pith and substance of the Law in a sum and short abridgment, in this manner, saying, "Thou² shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. And this is the greatest commandment in the Law. And the second is like unto this, Thou shalt love thy neighbour as thyself. For in these two commandments are contained the whole Law and the prophets."

M. What manner of love of God dost thou take to be here required?

S. Such as is meet for God; that is, that we acknowledge³ him, both for our most mighty Lord, and our most⁴ loving Father, and most merciful Saviour. Wherefore, to this love is to be adjoined both reverence⁵ to his majesty, and obedience⁶ to his will, and affiance⁷ in his goodness.

M. What is meant by all the heart, all the soul, all the strength?

S. Such fervency and such unfeignedness of love, that there be no room⁸ for any thoughts, for any desires, for any meanings or doings, that disagree with the love of God. Dear (as one saith) are our parents, dear are our children, our kinsfolk, our friends, and dearer yet is our country; but all the dear loves⁹ of them all, entire zeal toward God, and the most perfect love of him, not only containeth, but also much and far surmounteth, for whom what good man

¹ Psalm v. 4, 5. 2 Cor. vi. 14.

² Matt. xxii. 37. Mark xii. 30. Luke x. 27.

³ Deut. x. 17. 1 Kings xviii. 39. 1 Tim. vi. 15.

⁴ Isaiah lxiii. 16. Matt. vi. 8. 1 Tim. i. 1.

⁵ Deut. x. 12. Psalm xcvi. 7. 1 Cor. x. 31.

⁶ Deut. vi. 17. Rom. xii. 2.

⁷ Psalm ii. 12. xxv. 1. xxxi. 1. cxviii. 8.

⁸ Deut. xxx. 6. Joshua xxiii. 11. Matt. x. 37. Luke xiv. 26.

⁹ John xiv. 15. 21—24. xxv. 10.

Love of our Neighbour.—Who is our Neighbour.

will stick to die! For every godly man loveth God not only more dearly than all his, but also more dearly than himself.

M. Now what sayest thou of the love of our neighbour?

S. Christ's will was, that there should be most straight bonds of love among his Christians. And as we be by nature most inclined¹ to the love of ourselves, so can there not be devised a plainer nor shorter, nor more pithy, nor more indifferent rule of brotherly love than that which the Lord hath gathered out of our own nature and set before us; that is, that every man should bear to his neighbour the same good-will that he beareth to himself. Whereof it followeth that we should not² do any thing to our neighbour, nor say nor think any thing of him which we would not have other to do to ourselves, or to say or think of ourselves. Within the compass of which only law, which is indeed, as it were, the soul of all other laws, if we could be holden, surely there were no need of so many bars of laws as men do daily devise, to hold men in from doing wrong one to another, and to maintain civil society, and all well near in vain, if among men this one law be not regarded.

M. How far extendeth the name of neighbour?

S. The name of neighbour containeth not only those that be of our kin and alliance, or friends, or such as be knit to us in any civil bond of love, but also those whom³ we know not, yea, and our enemies.

M. Why, what have those to do with us?

S. Surely they are knit to us with the same bond wherewith God hath coupled together all mankind; which bond his will is to have inviolable and steadfast⁴, and therefore it cannot be taken away by any man's frowardness, hatred, or malice. For though any man hate us, yet that notwithstanding, he remaineth still our neighbour, and so must always be accounted, because the same order by which this fellowship and conjoining among men is knit together ought always to remain steadfast and inviolable. And hereby it

¹ 1 Cor. xiii. 5. Eph. v. 29. Philip. ii. 21.

² Matt. vii. 12. xxii. 39. Luke vi. 31. Rom. xiii. 9, 10.

³ Matt. v. 43. Luke x. 13, 36. John xiii. 34. 1 Thess. iv. 9.

⁴ Matt. v. 44. Luke vi. 27. 1 John ii. 9. iii. 10. iv. 7.

may be easily perceived why the holy Scripture hath appointed charity¹ or love to be one of the principal parts of religion.

M. But what meaneth that addition in the end, that therein are contained the whole Law and the prophets?

S. Because in very deed the sum of them all belongeth thereunto. For all the warnings, commandments, exhortations, promises, and threatenings, which the Law itself and the prophets and apostles do everywhere use, are directed to nothing else, but to the end of this Law, as it were to a mark. And all² things in the Holy Scriptures are so applied to charity, that they seem, as it were, to lead us by the hand unto it.

M. Now I would have thee to tell me what Law that is that thou speakest of: whether is it the same that we call the law of nature, or some other besides it?

S. I remember, Master, that I have long ago learned this of you, that is, that the Law, as the highest reason, was by God grafted in the nature of man, while man's nature was yet sound³ and uncorrupted, being created after the image of God; and so this Law is indeed, and is called, the Law of nature. But since the nature of man became stained with sin, although the minds⁴ of wise men have been in some sort lightened with the brightness of this natural light, yet in the most part of men this light is so put out, that scarce any sparkles thereof are to be seen; and in many men's minds is deeply grafted⁵ a sharp hatred of God and men against the ordinances of God and his commandments written in this Law, which command most hearty love to God and men. And hereof cometh so great ungodliness toward God, and so deadly cruelty toward men.

M. How cometh it to pass that God would have these commandments written in tables?

S. I will tell you.⁶ The image of God in man is, since the fall of Adam, by original sin and by evil custom, so

¹ Gal. v. 6. 1 John iii. 23.

² Matt. vii. 12. Luke vi. 31. Rom. xiii. 10. Gal. v. 14. 1 Tim. i. 5.

³ Gen. i. 26, 27, 31. Eph. iv. 24. Col. iii. 10.

⁴ Luke i. 79. Acts xiv. 17. xvii. 27. Rom. i. 19.

⁵ Matt. xxiv. 9, 10, 12. John xvii. 14. 2 Tim. iii. 2.

⁶ Luke i. 79. 1 Cor. ii. 14. Eph. iv. 17, 18.

The Law containeth all Duties of Life.

darkened, and natural judgment so corrupted, that man doth not sufficiently understand what difference is between honest and dishonest, right and wrong. Merciful God therefore, minding to renew the same image in us, hath by his law, written in tables, set forth the rule of perfect¹ righteousness, and that so lively and fully, that God requireth no more of us but to follow the same rule. For he accepteth none other sacrifice but obedience², and therefore he hateth all, whatsoever it be, that we admit in religion, or in the case of worshipping God without the warrant of his prescribed ordinance.

M. But where, in this Law, there are no commandments set out of every man's private vocation, how can this be a perfect rule of life?

S. Though here be no commandments expressly set out concerning the duties of every several man, yet forasmuch as the Law commandeth³ to give to every man his own, it doth in a sum comprise all the parts and duties of every man privately in his degree and trade of life. And in these tables the Lord hath briefly and summarily comprehended all those things which in the Scriptures are each-where most largely set out concerning the several commandments and duties of every several man.

M. Seeing then the Law doth shew a perfect manner of worshipping God aright, ought we not to live wholly according to the rule thereof?

S. Yea, and so much, that God⁴ promiseth life to them that live according to the rule of the Law, and, on the other side⁵, threateneth death to them that break his Law, as is aforesaid. And for this cause, in my division, I have named obedience as one of the principal parts of religion.

M. Dost thou then think them to be justified that do in all things obey the Law of God?

S. Yea, surely, if any were able to perform it, they should be justified by the Law; but we⁶ are all of such weakness,

¹ Psalm xix. 8. cxix. 1.

² Baruch iv. 1. 1 Kings xv. 28. Hosca vi. 6. Mark xii. 33.

³ Exod. xx. 12. 15. *toto capite.*

⁴ Deut. viii. 1. Matt. xix. 17. John xii. 50.

⁵ Deut. xi. 28. xxx. 17. Rom. i. 18. vi. 23.

⁶ Gen. vi. 5. viii. 11. Prov. xx. 9. Rom. vii. 14, 15. Gal. ii. 16.

None justified by the Law.—The Use of the Law.

that no man in all points fulfilleth his duty. For though we put case, that there be one found that performeth the Law in some point, yet shall he not thereby be justified before God; for he pronounceth them all to be accursed¹ and abominable that do not fulfil all things that are contained in the Law.

M. Dost thou then determine that no mortal man is justified before God by the Law?

S. No man. For² the Scriptures do also pronounce the same.

M. Why then did God make such a Law as requireth a perfection above our ability?

S. In making the Law, God respected not so much what we were able to perform, which by our³ own fault are very weak, as what was meet for his own righteousness. And forasmuch as none but⁴ the highest righteousness can please God, it behoveth that the rule of life which he set out should be thoroughly perfect. Moreover, the Law requireth nothing of us but that we are bound to perform. But since we are far from due obeying⁵ the Law, men can have no sufficient or lawful excuse to defend themselves before God; and so the Law accuseth all men for guilty, yea, and condemneth⁶ them before the judgment-seat of God: and that is the cause why Paul calleth the Law the ministry of death and damnation.

M. Doth then the Law set all men in this most remediless estate?

S. The unbelieving⁷ and the ungodly the Law doth set and leave in such case as I have spoken, who, as they are not able to fulfil the least jot of the Law, so have they no affiance at all in God through Christ. But among the godly the Law hath other uses.

M. What uses?

S. First, the Law, in requiring so precise⁸ perfectness of

¹ Gal. iii. 10. James ii. 10.

² John xxv. 4. Rom. iii. 28. iv. 15. Gal. ii. 16. 21. iii. 10.

³ Luke xv. 10. Rom. iii. 20. Gal. ii. 3.

⁴ Psalm v. 4—6. 2 Cor. vi. 14.

⁵ John iv. 17. xv. 14. 1 Chron. vi. 34. Gal. ii. 16.

⁶ Rom. iii. 19. vii. 8. 10. Gal. iii. 10.

⁷ Deut. xxvii. 27. Rom. iii. 10. James ii. 10.

⁸ Deut. vi. 6, 7. Joshua i. 7, 8. Psalm i. 1.

life, doth shew to the godly, as it were, a mark for them to level at, and a goal to run unto, that, daily profiting, they may with earnest endeavour travel toward the highest uprightness. This purpose and desire the godly, by the guiding of God, do conceive. But principally they take heed, so much as they are able to do and to attain to, that it may not be said there is any notorious fault in them. Secondly, whereas the Law requireth¹ things far above man's power, and where they find themselves too weak for so great a burden, the Law doth raise them up to crave strength at the Lord's hand. Moreover, when the Law doth continually accuse them, it striketh their heart with a wholesome sorrow, and driveth them to the repentance that I spake of, and to beg and obtain pardon of God through Christ, and therewithal restraineth them, that they trust not upon their own innocency, nor presume to be proud in the sight of God, and is always to them as a bridle to withhold them in the fear of God. Finally, when beholding by the Law², as it were in a glass, the spots and uncleanness of their souls, they learn thereby that they are not able to attain perfect righteousness³ by their works: by this mean they are trained to humility, and so the Law prepareth them and sendeth them to seek righteousness in Christ.

M. Then, as far as I perceive, thou sayest that the⁴ Law is, as it were, a certain schoolmaster to Christ, to lead us the right way to Christ, by knowing of ourselves, and by repentance and faith.

S. Yea, forsooth.

¹ Psalm cxix. 5. Rom. vii. 14. 2 Cor. iii. 5.

² Rom. iii. 20. vii. 7.

³ Prov. xx. 9. Rom. i. 20, 21. Gal. ii. 16.

⁴ Rom. x. 4. Gal. iii. 10, 24.

OF THE GOSPEL AND FAITH.

—o—

THE SECOND PART OF RELIGION.

M. Since now, my dear Child, thou hast so much as it may be, in a short abridgment, largely answered this matter of the Law and Obedience, good order requireth that we speak next of the Gospel, which containeth the promises of God, and promiseth the mercy of God through Christ to them that have broken God's Law, and to the which Gospel faith hath specially respect. For this was the second point in our division: and this also, the very orderly course of those matters that we have treated of, hath, as it were, brought us by the hand unto. What is now the sum of the Gospel and of our faith?

S. Even the same wherein the chief Articles of the Christian faith have been in old time briefly knit up and contained, and which is commonly called the Creed or symbol of the Apostles.

M. Why is the sum of our faith called a symbol?

S. A symbol, by interpretation, is a badge-mark, watch-word, or token, whereby the soldiers of one side are known from the enemies. For which cause the short sum of our faith, by which the Christians are severally known from them that be not Christians, is rightly called a symbol.

M. But why is it called the symbol of the Apostles?

S. Because it was first received from the Apostles' own mouth, or most faithfully gathered out of their writings, and allowed from the very beginning of the Church, and so hath continually remained among all the godly, firm, steadfast, and unremoved, as a sure and staid rule of Christian faith.

M. Go to, I would have thee now rehearse to me the symbol itself.

S. I will. "I believe in God the Father Almighty, maker of heaven and earth; and in Jesus Christ, his only Son, our Lord; which was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried; he descended into hell:

The Parts of Christian Faith.—General Faith.

the third day he rose again from the dead; he ascended into heaven; and sitteth at the right hand of God, the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen."

M. These things, my child, thou hast briefly and in short sum set forth. Wherefore it is good that thou declare more plainly and at large what thou thinkest of every particular. And first, into how many parts dost thou divide this whole confession of faith?

S. Into four principal parts: in the first whereof is entreated of God the Father, and the creation of all things: in the second, of his Son Jesus Christ, which part also containeth the whole sum of the redemption of man: in the third, of the Holy Ghost: in the fourth, of the Church, and of the benefits of God toward the Church.

M. Go forward then to declare me those four parts in order. And first; in the very beginning of the Creed, what meanest thou by this word *believe*?

S. I mean thereby that I have a true and a lively faith, that is to say¹, a Christian man's faith in God the Father, the Son, and the Holy Ghost, and that I do by this form of confession² testify and approve the same faith.

M. Is there any faith that is not a true and lively faith?

S. There is indeed a certain *general* faith, as I may so call it, and there is a *dead*³ faith.

M. Since then it is a matter of no small weight that thou comprehendest under the name of believing and of Christian faith, that is to say, a true and lively faith, go to and tell me what faith that same is, and how it differeth from the *general* faith, and also from the *dead* faith?

S. The *general* faith is that which⁴ crediteth the word of God; that is, which believeth all those things to be true that are contained in the Scriptures concerning God, his incomprehensibleness, power, righteousness, wisdom, mercy

¹ John i. 12, 13. Gal. iii. 26.

² Matt. x. 32. Rom. x. 9. Heb. iv. 14.

³ Rom. i. 32. Titus ii. 16. James ii. 26.

⁴ Matt. vii. 22. Luke xii. 47. 1 Cor. xiii. 2.

—towards the faithful and godly, and most earnest severity toward the unbelieving and ungodly, and likewise all other things taught in the Scriptures.

M. Doth not the true faith that thou speakest of believe also all these same things?

S. Yea, forsooth. But the true faith goeth further, as I shall show by and by.¹ For thus far not only ungodly men, but also the very devils do believe; and therefore neither are they² indeed faithful, nor are so called. But the true faith, as it nothing doubteth that all things taught in the word of God are most certainly true³, so doth it also embrace the promises made concerning the mercy of God the Father, and the forgiveness of sins to the faithful through Jesus Christ; which promises are properly called⁴ the Gospel: which faith whosoever have, they do not only⁵ fear God, as the most mighty Lord of all, and the most righteous Judge (which we already said that the most part of the ungodly and⁶ the devils themselves do), but also they love him as their most bountiful and⁷ merciful Father; whom as they travail in all things to please (as becometh obedient children) with godly endeavours and works, which are called the fruits of faith, so have they a good and a sure hope of obtaining⁸ pardon through Christ, when, as men, they swerve from his will. For they know that Christ, (whom they trust upon⁹,) appeasing the wrath of his Father, their sins shall never be imputed any more unto them, than if the same had never been committed. And though themselves have not satisfied the law, and their duty toward God and men, yet believe they that Christ, with his most full observing of the law, hath abundantly satisfied God for them, and are persuaded that by this his righteousness and observing of the law of God, themselves¹⁰ are accounted in the number and state of the righteous, and that they are beloved of God even as if themselves had fulfilled the law. And this is the¹¹

¹ Rom. i. 32 Titus i. 16. James ii. 19. ² John i. 12. Gal. iii. 25, 26.

³ Luke xxiv. 47. Rom. iv. 16.

⁴ Isa. lxi. 2. Luke ii. 10, 11. iv. 18.

⁵ Deut. x. 20. Ps. cxi. 10.

⁶ James ii. 19. ⁷ Deut. x. 12. Ps. i. 2, 3. Colos. ii. 6. Eph. v. 1, 2, 8.

⁸ Matt. i. 21. Rom. iii. 24. v. 1.

⁹ Ephes. ii. 15, 16. Colos. ii. 14. Heb. x. 17. 1 John ii. 1, 2.

¹⁰ 1 Cor. i. 30. 2 Cor. v. 18. Ephes. i. 6, 7. Philip. i. 9.

¹¹ Rom. iii. 21. Gal. iii. 16.

Dead Faith.—Definition of Lively and True Faith.

justification which the holy Scriptures do declare that we obtain by faith.

M. Cannot these things also be in the devils, or in wicked men?

S. Nothing less. For¹ though they fear, or rather with horror do dread God as most mighty and righteous, for that they know he will take vengeance of their ungodliness, yet can they neither have any trust in his goodness and mercy toward them, nor any recourse to his grace, nor enter into any endeavour to obey his will. Therefore their faith, although they doubt not of the truth of the word of God, is called² a dead faith, for that like a dry and dead stock it never bringeth forth any fruits of godly life, that is, of love to God and charity toward men.

M. Give me then, out of that which thou hast hitherto said, a definition of that same lively, true, and Christian faith.

S. ³ Faith is an assured knowledge of the fatherly good will of God toward us through Christ, and an affiance in the same goodness, as it is witnessed in the Gospel; which faith hath coupled with it an⁴ endeavour of godly life, that is, to obey the will of God the Father.

M. Thou hast sufficiently declared what thou meanest by the terms of *faith* and *believing*. Now go forward, and tell me in as apt words as thou canst, what thou understandest by the name of God, which followeth next in the Creed.

S. I will do the best I can, good master, as my wit and ability will serve me. I understand that there is⁵ one nature, or substance⁶, or soul, or mind, or rather⁷ divine Spirit (for diversely have wise men, both heathen and Christian, termed God, where indeed by no words he can be properly termed⁸) eternal, without beginning and end, immeasurable⁹, incorporeal, invisible with the eyes of men, of¹⁰ most excellent

¹ Gen. iv. 13. Prov. x. 24. Matt. xxvii. 4, 5. James ii. 19. 1 John iv. 18.

² Matt. vii. 23. Luke viii. 1—13. 1 Cor. xiii. 2, 5—14. James ii. 26. Titus i. 16.

³ Rom. viii. 1, 14, 38, 39. Col. ii. 2, 3. 1 Thes. i. 5. Heb. x. 22, 23. xi. 1.

⁴ Psalm i. 3. Matt. xiii. 23. Gal. v. 6. 1 Pet. i. 14, 15.

⁵ Gal. iv. 8. ⁶ 2 Pet. i. 4.

⁷ Heb. i. 3. John iv. 24.

⁸ Rom. i. 20. xvi. 26.

⁹ Matt. vi. 13. 19. 26.

¹⁰ John i. 18. Col. i. 15.

majesty, which we call God¹, whom all peoples of the world must reverence and worship with highest honour; and in him, as in the best and greatest², to settle their hope and affiance.

M. Seeing there is but one God, tell me why, in the confession of the Christian faith, thou reheardest three, the Father, the Son, and the Holy Ghost.

S. Those be not the names of ³sundry Gods, but of three distinct Persons in one Godhead. For in ⁴one substance of God we must consider, the ⁵*Father*, which of himself begat the Son even from eternity, the beginning and first author of all things; the ⁶*Son*, even from eternity begotten of the Father, which is the eternal wisdom of God the Father; the ⁷*Holy Ghost*, proceeding from them both, as the power of God spread abroad through all things, but yet so as it also continually abideth in itself; and ⁸yet that God is not therefore divided. For of these three Persons, none goeth before⁹ the other in time, in greatness, nor in dignity; but the Father, the Son, and the Holy Ghost, three distinct Persons¹⁰, in eternity of like continuance, in power even, in dignity equal, and in Godhead one. There is therefore¹¹ one eternal, immortal, almighty, glorious, the best, the greatest, God the Father, the Son, and the Holy Ghost. For so hath the universal number of Christians, which is called the Catholic Church, taught us by the holy Scriptures concerning God the Father, the Son, and the Holy Ghost; where otherwise the infinite depth of this mystery is so great, that it cannot with mind be conceived, much less with words be expressed: wherein, therefore, is required a simplicity of Christian faith ready to believe, rather¹² than sharpness of wit to search, or the office of the tongue to express so secret and hidden a mystery.

¹ Psalm civ. 31. Isa. ii. 10. 19. 1 Tim. i. 17. vi. 10. 1 Cor. x. 31.

² Psalm xxxvi. 7.

³ Matt. xxviii. 19. 1 John v. 7.

⁴ John x. 30. Gal. iii. 20.

⁵ Gen. i. 1. 1 Cor. viii. 6.

⁶ John i. l. xvii. 5. Col. i. 15. Heb. i. 2, 3. 5.

⁷ Luke i. 35. John xiv. 26. Acts v. 3, 4. 1 Cor. xii. 4.

⁸ John x. 30. 1 Cor. viii. 6. Gal. iii. 20.

⁹ John i. l. 5. 17, 18. 21. 23. Phil. ii. 6. ¹⁰ 1 John v. 7.

¹¹ Deut. iv. 35. 39. Ps. lxxxvi. 9, 10. civ. 30, 31. 1 Tim. i. 17.

¹² Prov. xxv. 26.

God the Father.—God Almighty.

M. Thou sayest true. Go forward therefore. Why dost thou call God, Father?

S. Beside the same principal cause which I have¹ already rehearsed, which is, for that he is the natural Father of his only Son, begotten of himself from before all beginning. There be two other causes, why he both is indeed, and is called, our Father. ² The one is, for that he first created us and gave life unto us all. ³ The other cause is of greater value, namely, for that he hath heavenly begotten us again through the Holy Ghost, and by⁴ faith in his true and natural Son Jesus Christ, he hath adopted us his children, and through the same Christ hath given us his kingdom, and the inheritance of everlasting life.

M. In what sense dost thou give him the name of *Almighty*?

S. ⁵ For that as he hath created the world and all things, so he hath the same in his power, governeth them by his providence, ordereth them after his own will, and commandeth all as it pleaseth him; so as that there is nothing done but by his appointment or sufferance, and nothing is there which he is not able to do: for I do not imagine God to have a certain idle power which he putteth not in use.

M. Dost thou then make ungodly men also and wicked spirits subjects to the power of God?

S. ⁶ Why not? For else, were we in most miserable case, for that we should never be out of fear if they might have any power over us without the will of God. But God, as it were with a bridle of his power, so restraineth them, that they cannot once stir but at his beck and sufferance. And we for our parts are upholden with this comfort, that we are so in the power of our Almighty Father, that not so much⁷ as one hair of ours can perish, but by his will, that beareth us so good will.

¹ Matt. iii. 17. John i. 14. Rom. xv. 6. 2 Cor. i. 3. xi. 31.

² Gen. i. 27. Mal. i. 6. ii. 10.

³ John iii. 3. 5. 1 Pet. i. 3. 23.

⁴ John i. 12. Rom. viii. 15. 17. xxiii. 9. Gal. iv. 5, 6. Eph. i. 5, 6.

Titus iii. 7.

⁵ Isa. xl. 21. Matt. v. 45. x. 29. Ephes. i. 11.

⁶ John i. 10. Luke xxii. 31, 32. John x. 28, 29. Acts ii. 23, 24. 28. xii. 11.

⁷ Luke xii. 7. xxi. 23.

M. Go forward.

S. ¹Forasmuch as the mind of man is not able of itself to conceive the goodness and incomprehensibleness of the most good and most great God, we add further, that he is the Creator of heaven and earth, and of all things contained in them. By which words we signify that God is, as it were, in a glass to be beholden, and (so far as behoveth us) to be known in his works, and in the orderly² course of the world. For when we see that same unmeasurable greatness of the world, and all the parts thereof, to be so framed as they could not possibly in beauty be fairer, nor for profit be better, we forthwith thereby understand the infinite power, wisdom, and goodness of the workman and builder thereof. For who is so brutish, that in looking up to heaven doth not perceive that there is a God? Yea, for this cause specially it seemeth that God hath fashioned men out of the earth, tall, and upright, that they should be beholders of things above, and heavenly matters, and, in beholding heaven, might conceive the knowledge of him.

M. How dost thou say that God created all things?³

S. That God, the most good and mighty Father, at the beginning, and of nothing⁴, by the power of his word, that is, of Jesus Christ, his Son, framed and made this whole visible world, and all things, whatsoever they be, that are contained therein, and ⁵also the uncorporeal spirits whom we call angels.

M. But dost thou think it godly to affirm that God created all spirits, even those wicked spirits whom we call devils?

S. God did not ⁶create them such: but they, by their own evilness, fell from their first creation, without hope of recovery; and so are they become evil, not by creation and nature, but by corruption of nature.

M. Did God think it enough to have once created all things, and then to cast away all further care of things from thenceforth?

S. I have already briefly touched this point. Whereas

¹ John i. 18. ¹ Tim. i. 17. ² Ps. xix. 1. l. 7. Rom. i. 19, 20.

³ Gen. i. 1. Ps. xxxiii. 6. Acts xiv. 15.

⁴ John i. 3. 1 Cor. viii. 6. Heb. i. 2. ⁵ Col. i. 16.

⁶ Gen. i. 31. John viii. 44. Col. i. 16. Jude 6.

God's Providence.—The end of Creation is God's glory.

it is much more excellent to maintain and preserve things created, than to have once created them; we must certainly believe¹, that when he had so framed the world and all creatures, he from thenceforth hath preserved and yet preserveth them. For all things would run to ruin, and fall to nothing, unless by his virtue, and, as it were, by his hand they were upholden. We also assuredly believe², that the whole order of nature and changes of things, which are falsely reputed, the alterations of fortune, do hang all upon God³: that God guideth the course of the heaven, upholdeth the earth, tempereth the seas, and ruleth this whole world, and that all things obey his divine power, and by his divine power⁴ all things are governed: that he is the author of fair weather and of tempest, of rain and of drought, of fruitfulness and of barrenness, of health and of sickness: that of all⁵ things that belong to the sustentation and preserving of our life, and which are desired either for necessary use or honest pleasure; finally, of all things that nature needeth, he hath ever given, and yet most largely giveth, abundance and plenty with most liberal hand; to this end, verily, that we should so use them as becometh mindful and kind children.

M. To what end dost thou think that Almighty God hath created all these things?

S. The world itself was⁶ made for man, and all things that are therein were provided for the use and profit of men. And as God made all other things for man, so⁷ made he man himself for his own glory.

M. What hast thou then to say of the first beginning and creation of man?

S. That which Moses wrote; that is, that God fashioned⁸ the first man of clay, and breathed into him soul and life: and afterward, out of the side of man, being cast in a sleep, he took out woman, and brought her into the world, to join

¹ Psal. lxxv. 3. civ. 10. cxlv. 15. Heb. i. 3. ² Matt. x. 29, 30.

³ Exodus xiv. 21. Psal. lxxxix. 10. cxlvii. 8, 9.

⁴ Levit. xxvi. 4.

⁵ Psal. cxliv. 18. cxlv. 16, 17. Is. li. 3. Matt. v. 45. Rom. xiv. 6. 1 Cor. x. 31. Eph. v. 4. 1 Tim. iv. 3, 4. 1 Pet. v. 7.

⁶ Gen. i. 26, 30. Psal. viii. 7.

⁷ Prov. xvi. 4. Isaiah xliii. 7. Rom. xi. 36. Col. i. 16.

⁸ Gen. ii. 7. xxi. 22.

her to man for a companion of his life. And therefore was man¹ called Adam, because he took his beginning of the earth; and² woman was called Eve, because she was ordained to be the mother of all living persons.

M. Where at this day there is to be seen in both sorts, both men and women, so great corruption, wickedness, and perverseness, did God create them such from the beginning?

S. Nothing less. For God being most perfectly good can make nothing³ but good. God therefore, at the first, made man according to his own⁴ image and likeness.

M. What is that image, according to the which thou sayest that man was fashioned?

S. It is most absolute righteousness and most perfect holiness, which most properly belongeth to the very nature of God; and which hath been most evidently shewed⁵ in Christ our new Adam, and whereof in us there now scarcely appear any sparkles.

M. Yea, do there scarcely appear any?

S. Yea, truly; for they do not now so shine, as at the beginning before the fall of man, because man, with⁶ darkness of sins and mist of errors, hath extinguished the brightness of that image.

M. But tell me how this came to pass?

S. I will tell you. When the Lord God had made this world⁷ he prepared a most finely trimmed garden, and most full of delight and pleasantness, everywhere abounding with all delightful things that might be wished. Herein the Lord God, for a certain singular good-will, placed man, and allowed him the use of all things, only⁸ he forbade him the fruit of the tree of knowledge of good and evil, threatening him with death if he once tasted of it. For reason it was, that man⁹, having received so many benefits, should, in so far obeying, show himself willingly obedient to the commandment of God, and that, being contented with his own estate, he

¹ Gen. ii. 7. iii. 19.

² Gen. i. 31.

³ Rom. viii. 29. 1 Cor. xv. 49. 2 Cor. iii. 18. iv. 4. Col. i. 15. iii. 10.

⁴ Rom. i. 22. 1 Cor. i. 18. 23. ii. 14. iii. 19. Eph. iv. 17.

⁵ Gen. ii. 8.

⁶ Gen. iii. 11. Psalm viii. 4, 5, 6.

⁷ Gen. iii. 20.

⁸ Gen. i. 26. Col. iii. 10.

⁹ Gen. ii. 17.

The Fall of Man.—Adam's Sin.

should not, being himself a creature, advance himself higher against the will of his Creator.

M. What then followed?

S. The woman¹, deceived by the devil, persuaded the man to taste the forbidden fruit, which thing made them both forthwith subject to death. And that heavenly image, according to which he was first created, being defaced, in place of wisdom, strength, holiness, truth, and righteousness, the jewels wherewith God had adorned him, there succeeded the most horrible plagues², blindness, weakness, vainlying, and unrighteousness, in which evils and miseries he also wrapped and overwhelmed his issue and all his posterity.

M. But may it not seem that God did too rigorously punish the tasting of one apple?

S. Let no man extenuate the most heinous offence of man as a small trespass³, and weigh the deed by the apple and the only excess of gluttony. For he, with his wife, caught and snared with the guileful allurements of Satan, by infidelity, revolted from the truth of God to a lie: he gave credit to the false suggestions of the serpent, wherein he accused God of untruth, of envy, and of malicious withdrawing of some goodness: having received so many⁴ benefits, he became most unthankful toward the Giver of them: he, the issue of the earth, not contented that he was made according to the image of God, with⁵ intolerable ambition and pride sought to make himself equal with the majesty of God.⁶ Finally, he withdrew himself from allegiance to his Creator, yea, and malapertly shook off his yoke. Vain, therefore, is it to extenuate the sin of Adam.

M. But how can it seem but unrighteous, that for the parent's fault all the posterity should be deprived of sovereign felicity, and burdened with extreme evils and miseries?

S. Adam was the first parent of mankind: therefore God

¹ Gen. iii. 1. 6, 7.

² Acts xiv. 12, 13. xvii. 22. Rom. i. 22. viii. 7, 8. 1 Cor. ii. 14.

Eph. iv. 17, 18. 22.

³ Gen. iii. 6.

⁴ Psal. iii. 4, 5, 6.

⁵ Gen. iii. 22.

⁶ Gen. iii. 11. Hosea vi. 7. Rom. v. 19.

endued him with those ornaments, to have them or lose them for him and his, that is, for all mankind. So soon as he therefore was spoiled of them, his whole nature was left naked, in penury, and destitute of all good things. So soon as he was defiled with that spot of sin¹, out of the root and stock corrupted there sprung forth corrupted branches, that conveyed also their corruption into the other twigs springing out of them. Thence it came that so short², small, and uncertain race of life is limited unto us. Thence came the infirmity of our flesh³, the feebleness of our bodies, the weakness and frailness of mankind. Thence came the horrible⁴ blindness of our minds and perverseness of our hearts. Thence came that crookedness and corruptness of all our affections and desires. Thence came that⁵ seed-plot, and, as it were, a sink of all sins, with the faults whereof mankind is infected and tormented. Of which evil, learned Christians that have sought the proper and true name, have called it original sin.

M. Doth mankind suffer the punishments of this sin in this life only?

S. No: but man's nature hath been so corrupted and destroyed with this native mischief, that if the goodness and mercy⁶ of Almighty God had not, with applying a remedy, holpen and relieved us in affliction, like as we fell in our wealth into all calamities, and in our bodies into all⁷ miseries of diseases and of death, so should we of necessity fall headlong⁸ into darkness and everlasting night, and into fire unquenchable, there, with all kind of punishment, to be perpetually tormented. And no marvel it is, that other⁹ creatures also incurred that pain which man deserved, for whose use they were created. And¹⁰ the whole order of nature being troubled, both in heaven and in earth, harmful tempests, barrenness, diseases, and infinite other evils, break into the world¹¹, into which miseries and woes, beside the

¹ Rom. xii. 14. 17—19. 1 Cor. xv. 22. 48.

² Psalm c. 3. 6, 7. ix. 10. cii. 8, 9. cix. 23.

³ John xiv. 1.

⁴ Rom. i. 22. 1 Cor. iii. 18, 19. Eph. iv. 17—19.

⁵ Rom. v. 13.

⁶ Gen. iii. 14, 15. Matt. i. 21. Col. i. 13.

⁷ Gen. iii. 17—19. ⁸ Matt. viii. 12. xxviii. 13.

⁹ Gen. iii. 17.

¹⁰ Gen. iii. 17—19.

¹¹ Hosea vi. 7. 2 Cor. xi. 3.

said native mischief, we by our own many and great sins are most deservedly fallen.

M. Oh deadly and horrible plague and calamity by sin ! But what remedy is that which thou sayest that God hath provided for us, wherein our forefathers, and from thenceforth all their posterity, have set and settled their hope ?

S. Forsooth, they were comfortably raised to that hope of salvation, which they have conceived of faith in Jesus Christ, the Deliverer and Saviour¹ promised them of God. For that is it which now followeth next in the Creed : “ I believe in Jesus Christ,” &c.

M. Did God give also to our first parents, by and by, hope of deliverance by Jesus Christ ?

S. Yea ; for as he thrust² Adam and Eve out of the garden, after that he had first sharply chastised them with words, so he cursed the serpent, and threatened him³ that the time should one day come, when the seed of the woman should bruise his head.

M. What seed is that whereof God speaketh ?

S. That same⁴ seed is (as St. Paul plainly teacheth us) Jesus Christ the Son of God, very God, and the son of the Virgin, very man, in whom we profess, in the second part of the Creed, that we settle our hope and confidence : which was conceived⁵ of the Holy Ghost, and born of the nature of the holy, chaste, and undefiled Virgin Mary ; and of the same mother he was so born and nourished as other infants be, saving⁶ that he was altogether pure and free from all contagion of sin.

M. Did God think it sufficient once in the Old Testament to have made promise of this seed ?

S. No : but this most joyful promise to mankind⁷, which was first made to our parents, the Lord God did oft confirm to their posterity, to the end that men should have the greater expectation of the performance of it. For after he had⁸ entered into covenant by circumcision with Abraham

¹ Gen. iii. 14, 15.

² Gen. iii. 11—13. 17. 23, 24.

³ Gen. iii. 14.

⁴ Gal. iii. 16. 19.

⁵ Matt. i. 20. 23. Luke i. 31—35.

⁶ John i. 29. Heb. iv. 15. ix. 14.

⁷ Gen. iii. 14, 15.

⁸ Gen. xvii. 10. 22. 18. 26. iv. 28. 14.

and his seed, he confirmed his promise, first to Abraham himself, and then to Isaac his son, and after to Jacob his son's son. Last of all, with most evident oracles uttered¹ by Moses and his other Prophets, he continued and maintained the assuredness of his promise.

M. What mean these words, *to bruise the serpent's head*?

S. In² the head of the serpent his poison is contained, and the substance of his life and strength consisteth. Therefore the serpent's head signifieth the whole strength, power, and kingdom, or rather the tyranny of the devil, the old serpent³: all which, Jesus Christ, that same seed of the woman in whom God hath performed the full sum of his promise, hath subdued by the virtue of his death. And so in breaking the serpent's head, he hath rescued and made free from tyranny all them that trust in him. For this is it which we here profess in the Creed, that we *believe in Jesus Christ the Son of God*; that is, that Jesus Christ is the Deliverer and Saviour of us which are holden bond, and fast tied with impiety and wickedness, and wrapped in the snares of eternal death, and holden thrall in foul bondage of the serpent the devil.

M. It seemeth me that thou hast expounded the name of Jesus with a very plain declaration.

S. It is true. For *JESUS* in Hebrew signifieth none other than in Greek, *ΣΩΤΗΡ*, in Latin, *SERVATOR*, and in English, a *SAVIOUR*. For they have no fitter name to express the force and signification thereof. And by this that we have said, it cannot now be unknown why he had this name. For he alone hath delivered and saved them that be his from eternal damnation, whereunto otherwise they were appointed. Some other indeed have taken upon them this name, because it was thought that they had saved some men's bodies; but Jesus⁴ Christ alone is able to save both souls and bodies of them that trust in him.

M. Who gave him this name?

S. The angel by the commandment of God himself. And⁵

¹ Deut. x. 15. xxxiv. 4. Ps. lxxxix. 4. 35. Is. liii. liv. 3. lxxv. 9.

² Ps. lxxiv. 13. cxi. 3, 4. Eccles. x. 10. Amos ix. 3.

³ Matt. i. 21. Acts x. 38. Col. i. 13. 2 Tim. ii. 26. Heb. ii. 14, 15. 1 John iii. 8.

⁴ Matt. i. 21. Acts iv. 10—12. Rom. v. 9, 10. Phil. ii. 9.

⁵ Matt. i. 21. Luke i. 31. ii. 21.

called the children of God, how dost thou call Christ the only Son of God?

S. God¹ is the natural Father of Christ alone, and Christ alone is naturally the Son of God, being begotten of the substance of the Father, and being of one substance with the Father. But us hath God, freely through Christ, made and adopted his children. Therefore we rightly acknowledge Christ the only Son of God, since this honour is by his own will and power. And hereby are the godly put in mind, that they are² not at their own liberty, but that both in their bodies and souls, and in their life and death, they are wholly subject to their Lord, to whom they ought to be obedient and serviceable in all things, as most faithful servants.

M. Now how dost thou understand that he is our Lord?

S. For that the Father hath given³ him dominion over men, angels, and all things, and for that he governeth the kingdom of God both in heaven and in earth, with his own will and power. And hereby are the godly put in mind, that they are⁴ not at their own liberty, but that both in their bodies and souls, and in their life and death, they are wholly subject to their Lord, to whom they ought to be obedient and serviceable in all things, as most faithful servants.

M. What followeth next?

S. Next is declared how he took upon him man's nature, and hath performed all things needful to our salvation.

M. Was it then necessary that the Son of God should be made man?

S. Yea; for necessary⁵ it was that what man had offended against God, man should atone and satisfy it; which most heavy burden, none but the⁶ man Jesus Christ was able to take up and bear. And other⁷ mediator could there not be to set men at one with God, and to make peace between them, but Jesus Christ both God and man. Therefore being made man, he did, as it were, put upon him our person, that he might therein take upon him, bear, perform, and fulfil the parts of our salvation.

¹ Matt. ii. 15. iii. 17. John i. 14. 43. xiv. 10. Heb. i. 3. v. 5.

² Rom. viii. 15. Gal. iv. 5. Eph. i. 5. 1 John iii. 1.

³ Deut. x. 17. Matt. ix. 6. x. 1. xxviii. 12. Luke i. 32. Eph. i. 20.

⁴ Deut. x. 12. 20. Mal. i. 6.

⁵ Matt. xvii. 22, 23. xx. 18, 19. John xi. 50. Rom. v. 15, &c. 1 Cor. xv. 21. Phil. ii. 6, 7. Heb. ii. 9.

⁶ Isa. liii.

⁷ 1 Tim. ii. 5. Heb. xi. 15. xii. 24.

M. But why was he conceived of the Holy Ghost, and born of the Virgin Mary, rather than begotten after the usual and natural manner?

S. It behoveth that he that should and could satisfy for sins, and entirely restore wicked and damned persons, should not himself¹ be defiled or blemished with any stain or spot of sin, but be endued with singular and perfect uprightness and innocency. Therefore, when the seed of man was wholly² corrupt and defiled, it behoved that in conception of the Son of God there should be the marvellous and secret working of the Holy Ghost, whereby he might be fashioned³ in the womb of the most chaste and pure Virgin, and of her substance that he should not be defiled with the common stain and infection of mankind. Christ, therefore, that⁴ most pure Lamb, was begotten and born by the Holy Ghost and the conception of the Virgin without sin, that he might cleanse, wash, and put away our spots, who, as we were first conceived and born in sin and uncleanness, so do still from thenceforth continue in unclean life.

M. But why is there, in this Christian confession, mention made by name of the Virgin Mary?

S. That he may be known to be that true⁵ seed of Abraham, and David, of whom it was from God foretold and foreshewed by the prophecies of the Prophets.

M. By this that hath been said, I perceive that Jesus Christ the Son of God did put on man's nature for salvation of men. Now go forward. What was done next?

S. That same most joyful and altogether heavenly doctrine of restoring salvation by Christ, (which doctrine is in Greek called *Evangelion*, the Gospel or glad tidings⁶), which in old time was disclosed by the holy Prophets, the servants of God; he himself⁷, at length, the Lord of Prophets, Jesus Christ the Son of God, and also the Virgin, even the same promised seed, hath most clearly taught all men, and

¹ John i. 29. 1 Cor. v. 7. Heb. iv. 15. ix. 14.

² Gen. vi. 5, 6. Psalm xiv. 2, 3. II. 5. Rom. iii. 10.

³ Isaiah vii. 14. Matt. i. 20, 23. Luke i. 31, 35.

⁴ Exod. xii. 5. John i. 29, 36. 1 Pet. i. 19. Apoc. xiv. 4.

⁵ Gen. xxii. 18. Isa. xlii. 1. Matt. i. 1. xxii. 42. Rom. i. 2.

⁶ Isa. liii. *tofo*. lxi. 1. Jer. xxxiii. 14.

⁷ Luke iv. 18. Acts iii. 22, 23. vii. 37.

Christ the Chief Preacher of the Gospel.

commanded¹ his Apostles, whom he chose for that purpose, to teach the same throughout the whole world.

M. Did he think it enough to have simply and plainly taught this doctrine in words?

S. No : but to the end that men should with more willing minds embrace it, he confirmed and approved the same² with healing of diseases, chasing³ away devils, and with infinite other good deeds, miracles, and signs, whereof both⁴ his own life, and the life of his Apostles most innocently and holily led, was most plentiful.

M. But why doth the Creed omit the story of his life and passeth straight from his birth to his death?

S. Because in the Creed are rehearsed only the⁵ chief points of our Redemption, and such things as so properly belong to it that they contain, as it were, the substance thereof.

M. Now tell me the order and manner of his death.

S. He was⁶ wickedly betrayed and forsaken of his own disciples, falsely and maliciously accused of the Jews, condemned by Pontius Pilate the judge, cruelly beaten with sore stripes, vilely handled and scorned, nailed up to the cross and fastened upon it ; and so, tormented with all extreme pains, he suffered shameful and most painful death.

M. Is this the thanks and recompence they gave him for that heavenly doctrine, and for these most great and infinite benefits?

S. These things verily they did to him for their parts, cruelly, maliciously, and wickedly. But he⁷, of his own accord and willingly, suffered and performed all these things, to the intent, with this most sweet sacrifice, to appease his Father toward mankind, and to pay⁸ and suffer the pains due to us, and by this mean to deliver us from the same. Neither is it unused among men, one to promise and to be

¹ Matt. xxviii. 18, 19. Mark xvi. 15. ² Matt. iv. 24. viii. 2. 13. 15.

³ Matt. ix. 18. Acts x. 38.

⁴ Acts ii. 22. 43. iii. 6. v. 5. 12. 15, 16. 19.

⁵ Isa. liii. *toto*. Acts xiii. 23. 27.

⁶ Isa. liii. Matt. xxv. 14. 59—61. xxvii. 26. 28. 33. 34. Mark xv. *toto*. Luke xxiii. *toto*. John xviii. 19. *toto*.

⁷ Matt. xx. 28. Mark x. 45. John x. 11. 15. 17. 18. Rom. iv. 25. Col. i. 20.

⁸ Isa. liii. *toto*. 2 Cor. v. 21. Gal. i. 4. Eph. i. 7. Col. ii. 14.

surety, yea sometimes to suffer for another.¹ But with Christ as our surety so suffering for us, God dealt, as it were, with extremity of law: but, to us whose sins, deservings, punishments, and due pains he laid upon Christ, he used singular lenity, gentleness, clemency, and mercy. Christ therefore suffered, and in suffering overcame death, the pain appointed by the everliving God for men's offence. Yea, and by his death he overcame, subdued, overthrew, and vanquished him that had the dominion of death: that is, the² devil, from whose tyranny and thralldom he rescued us, and set us at liberty.

M. But since we are nevertheless punished with death, which daily hangeth over us, and do still suffer the penalty of our sin, what fruit receive we of this victory?

S. Surely most large fruit. For by Christ's death it is come to pass, that to the³ faithful, death is now not a destruction, but as it were a removing and changing of life, and a very short and sure passage into heaven, whither we ought to follow our guide without fear, which as he was not destroyed by death, so will he also not suffer us to perish. Wherefore the godly ought now no more to shrink or quake⁴ for fear of death, which is to them the refuge from all the labours, cares, and evils of this life, and their leader to heaven.

M. Cometh there any other profit to us by the death of Christ?

S. In them that through faith are of one body with Christ, crooked⁵ affections and corrupt desires, which we call the lusts of the flesh, are, as it were, crucified with him, and die, so as they have no more dominion in our souls.

M. Why is the Roman governor, under whom he suffered, expressly named?

S. First, the certain expressing of the persons and times bringeth credit to the matter: secondly, the very thing itself declareth that Christ took our nature upon him at his due time, the very time limited and appointed by God, that

¹ Gen. xlii. 19. 24. 37. xliii. 9. 23. xliv. 1. 16. 32, 33.

² Acts x. 38. Col. i. 13. Heb. ii. 14.

³ Luke xxiii. 43. John xi. 25, 26.

⁴ John xi. 11. 1 Cor. xv. 18. 1 Thes. iv. 13, 14.

⁵ Rom. vi. 4. 7. xii. 12, 13. 22. viii. 1. 3. 10, 11. 13. Col. ii. 13.

Time foreappointed of God.

is, when the sceptre¹ was transferred from the issue of Judah to the Romans, and² to foreign kings that held the kingdom of sufferance under the Roman empire. Moreover, it had been long before foreshewed by God, that Christ should³ be delivered to the Gentiles to execution, and should suffer death by the judge's sentence.

M. Why so?

S. He being guiltless, was condemned by the Judge's sentence, that he might before⁴ the heavenly judgment-seat acquit and entirely restore us that were guilty, whose cause was convicted and condemned by the judgment of God. For if he had been murdered by thieves, or slain with sword by private men in an uproar or sedition, such death could have had no form of satisfaction and recompense.

M. But Pilate⁵ did bear witness to his innocency?

S. Pilate did well to bear such witness of him, ⁶since he evidently knew him innocent. For if he had been guilty, he had not been fit nor meet to bear and pay the pains of the sins of other, and to appease God toward sinners. But the same Pilate accumbered with the continual and agreeable crying out of the Jews⁷, and wearied and overcome with their importunate outcries, did afterward, according to the people's mind and request, condemn innocent Christ; whereby it is plain that he was not punished for his own sins⁸, which were none at all in him, nor suffered pains due to himself, but did bear and pay the pains due to men's wickedness, not due to himself, which of his own will he took upon him, suffering for them by his willing death, and with his own guiltless blood washing away the spots of our offences.

M. But for what cause did the people so bitterly and thoroughly hate a man of so great and singular uprightness and innocency?

S. The priests, pharisees, and scribes, burning⁹ with the

¹ Gen. xlix. 10. Dan. ix. 25.

² Luke ii. 1. iii. 1.

³ Psalm ii. 2. Luke xviii. 31, 32. xxiv. 26.

⁴ Isa. liii. 3. 8. Rom. v. 1. 6. 8. iii. 1. 2 Cor. v. 18—21. 1 Pet. iii. 18.

⁵ Matt. xxvii. 12. 25. Mark xv. 10. Luke xxiii. 14. John xviii. 38.

⁶ Isa. liii. 5. John i. 29. 36. 1 Pet. iii. 18.

⁷ Matt. xxvii. 22. Luke xxiii. 18. 21. 23, 24.

⁸ Isa. liii. 4, 5. 1 Pet. ii. 24. iii. 18. ⁹ Matt. xxvii. 18. Mark xv. 10.

fire of envy, when they could¹ not abide the face and light of the truth², incensed the hatred of the unwise multitude against the rescuer and defender of the truth.

M. Since he was condemned by the judge's sentence, why dost thou say that he died of his own will?

S. If the pharisees, scribes, or other Jews, or they all together, had had power of life and death upon Christ, they had long before hastened his death³, for they oftentimes before had conspired his death and destruction; yea, and also where they had determined to defer the execution till another time, because the feast of⁴ sweet-bread was now at hand (which feast the Jews were accustomed yearly to keep holy with most great religiousness and solemnity) they could not bring that intent to pass, but that he suffered even hard before the feast-day, in a time most unseasonable for them, but appointed by God for this purpose; whereby sufficiently appeareth, that no governance of these things and times was in their hand and power, but that⁵ of his own will, not compelled by any force, he suffered this death for our salvation.

M. Why did God specially appoint that day for his death?

S. That by the very time also it might be perceived that Christ is that⁶ Paschal Lamb, that is to say, the truly chaste and pure Lamb that should be slain, and yield himself the most acceptable sacrifice to his Father for us.

M. Since he had the power to choose his own death, why would he be crucified rather than suffer any other kind of death?

S. First, for his Father's will, whereunto⁷ he conformed himself, and which had been long afore in old time uttered and declared by God, by so many prophecies and oracles, signs and tokens. Moreover, his will was to suffer all extremity for us that had deserved all extremity; for that kind of death was of all other⁸ most accursed and abominable, which death yet he chiefly chose to die for us, to the intent to take

¹ Mark xv. 12. Luke xx. 19. John viii. 40. 45. xi. 47.

² Matt. xxvii. 10. Mark xv. 11.

³ Luke xi. 33. xx. 19. John viii. 19. xi. 33. 37.

⁴ Matt. xxvi. 4. Mark xiv. 1.

⁵ Isa. liii. 7. 12. Matt. xx. 28. xxvi. 33. John x. 17.

⁶ Matt. xxvi. 2. Luke xxii. 1. 7. Mark xiv. 1. 1 Cor. v. 7. Heb. vii. 27.

⁷ Isa. liii. 12. Matt. xxviii. 39. 42. Mark xv. 28. Luke xx. 37. John iii. 14.

⁸ Deut. xxi. 23. Gal. iii. 13.

The great agony of mind that Christ suffered.

upon himself the grievous curse, wherein our sins had bound us, and thereby to deliver us from the same curse. For all¹ spiteful handlings, all reproaches and torments, for our salvation he counted light, and as things of nought, and so was contented to be despised, an abject, and to be accounted the basest of all men, that he might restore us which were utterly undone, to the hope of salvation that we had lost.

M. Hast thou any more to say of the death of Christ?

S. That Christ² suffered not only a common death in the sight of men, but also was touched with the horror of eternal death: he fought and wrestled, as it were, hand to hand, with the whole army of hell: before the judgment-seat of God he put himself under the heavy judgment and grievous severity of God's punishment: he was driven into most hard distress: he for us suffered and went through horrible fears, and most bitter griefs of mind, to satisfy God's just judgment in all things, and to appease his wrath. For³ to sinners whose person Christ did here bear, not only the sorrows and pains of present death are due, but also of death to come and everlasting; so when he did take upon him and bear both the guiltiness and just judgment of mankind, which was undone, and already condemned, he was tormented with so great trouble and sorrow of mind, that⁴ he cried out, "My God, my God, why hast thou forsaken me?"

M. Is not the Son of God hereby dishonoured and touched with some note of desperation?

S. He suffered all these⁵ things without any sin, much less did any desperation possess his soul. For he never ceased in the meantime⁶ to trust in his Father, and to have good hope of his safety. And being beset round about with fear, he was never dismayed or overwhelmed with sorrow; and⁷ wrestling with the whole power of hell, he subdued and overcame all the force that stood against him, and all the furious and violent assaults; and all these he took upon him, and utterly destroyed them; and himself remained

¹ Isa. liii. *toto* Ps. xxii. 6, 7, 12, 13. Matt. xxvi. 67. xxvii. 21. 26. 28. 34. 38. 44. 48. Philip. ii. 7, 8.

² Isa. liii. 6. Psalm xxii. 1. Matt. xxvi. 38. xxvii. 46. Luke xxii. 43.

³ Isaiah xlii. 4, 5. 1 Pet. iii. 18. ⁴ Ps. xxii. 1. 6. Matt. xxvii. 46.

⁵ 1 Pet. ii. 22.

⁶ Matt. xxvi. 42. Luke xxiii. 46. Heb. v. 7.

⁷ Hos. xiii. 14. 1 Cor. xv. 26. 54. 1 Coloss. i. 13, 14. 2 Tim. i. 10.

Heb. ii. 14, 15.

nevertheless most blessed, and imparted his blessedness to us that put our trust in him¹ : for if we had not by this his blessed death obtained salvation and life, we had all perished for ever in everlasting death.

M. But how could Christ, being God, have so great sorrow of mind and fearfulness?

S. This came to pass according to the² state of his human nature ; his Godhead, in the meantime, not putting forth the force of his power.

M. Now rehearse me briefly, and in a sum, these most large benefits which the faithful receive of the death of Christ, and his most grievous pain.

S. Briefly, with the³ one only sacrifice of his death he satisfied for our sins before God, and appeasing the wrath of God, made us at one with him. With his blood, as with⁴ most pure washing, he hath washed and cleansed away all the filth and spots of our souls ; and defacing with everlasting⁵ forgetfulness the memory of our sins, that they shall no more come in the sight of God, he hath cancelled, made void, and done away⁶ the hand-writing whereby we were bound and convicted, and also the decree by the sentence whereof we were condemned. All these things hath he done by his death, both for the living and for the dead⁷, that trusted in him while they lived. Finally, by the strength of his death he so⁸ bridled and subdueth in them that cleave wholly to him by faith, the lusts which otherwise are unbridled and untamed, and so quencheth the burning heat of them, that they more easily obey and yield to the Spirit.

M. Why dost thou also add, that he was buried?

S. His⁹ dead and spiritless body was laid in the grave, that his death should be more evident, and that all men might certainly know it. For if he had by and by revived, many would have brought his death in debate and question,

¹ John viii. 24. Ephes. ii. 12. Col. i. 13. Heb. ii. 14.

² Matt. xxvi. 41. Rom. viii. 3. 1 Pet. iv. 1.

³ Heb. vii. 27. ix. 12. x. 12. 14.

⁴ Heb. ix. 14. 1 John i. 7. Apoc. i. 1.

⁵ Psalm xxxii. 1, 2. Rom. iv. 7, 8. Heb. x. 17.

⁶ Col. ii. 14.

⁷ John iii. 16. xi. 25, 26.

⁸ Rom. vi. 4, 7, 11. &c. ii. 1—3. 10, 11. Col. ii. 13.

⁹ Isaiah xiii. 9. Matt. xii. 40. xxvii. 59, 60. 1 Cor. xv. 4, 5.

The strength of Christ's Death.—Christ's Resurrection.

and so might it seem that it was likely to prove doubtful.

M. What meaneth that which followeth, of his descending to hell?

S. That as Christ in his body descended into the bowels of the earth, so, in his soul severed from the body, he descended into hell; and that therewith also the virtue and efficacy of his death, so pierced¹ through to the dead, and to very hell itself, that both the souls of the unbelieving felt their most painful and just ²damnation for infidelity, and Satan himself³, the prince of hell, felt that all the power of his tyranny and darkness was weakened, vanquished, and fallen to ruin. On the other side⁴, the dead, which, while they lived, believed in Christ, understood that the work of their redemption was now finished, and understood and perceived the effect and strength thereof with most sweet and assured comfort.

M. Now let us go forward to the rest.

S. The third day after⁵ he rose again; and, by the space of forty days, often-times shewed himself alive to them that were his, and was conversant among his disciples, eating and drinking with them.

M. Was it not enough, that by his death we obtain deliverance from sin and pardon?

S. That was not enough, if we consider either him or ourselves. For if he had not risen again, he could not be thought to be⁶ the Son of God; yea, and the same did they that saw it, when he hung on the cross, reproach him with and object against him. "He⁷ saved others" (said they); "himself he cannot save. Let him now come down from the cross, and we will believe him." But now, rising from the dead to eternity of life, he declared a greater⁸ power of his Godhead, than if, in descending from the cross, he had fled from the terrors of death. To die⁹, certainly, is common to all; and though some for a time have avoided death intended against them, yet to loose or break the bonds of

¹ 1 Pet. iii. 19.

² John iii. 24.

³ 1 Cor. xv. 53. Gal. i. 13, 14. Heb. ii. 14, 15.

⁴ John v. 25. xi. 25, 26. Rom. xiv. 9. Col. i. 19, 20.

⁵ Matt. xxviii. 6, 9. Mark xvi. 6, 9. Luke xxiv. 6, 7, 14, 15. John xx. 14, 19, 20, 26. Acts i. 3, 4. ii. 24, 32.

⁶ Rom. i. 4. ⁷ Matt. xxvii. 40—42. Mark xv. 30. Luke xxiii. 35, 37.

⁸ Rom. i. 4. ⁹ Heb. ix. 27.

death once suffered, and by his own power to rise alive again, that is the proper doing of the only Son of God, Jesus Christ, the Author of life, by which¹ he hath shewed himself the conqueror of sin and death, yea, and of the devil himself.

M. For what other cause rose he again?

S. That the prophecies of² David and of other holy Prophets might be fulfilled, which told before, that neither his body should be touched with corruption, nor his soul be left in hell.

M. But what profits bringeth it unto us that Christ rose again?

S. Manifold and divers. For thereof cometh to us³ righteousness, which before we lacked: thence cometh to us endeavour of⁴ innocency, which we call newness of life: thence cometh to us power, virtue, and strength to live well and holily: thence have we hope that⁵ our mortal bodies also shall one day be restored from death, and rise whole again. For if Christ himself had been⁶ destroyed by death, he had not been our deliverer; for what hope of safety should we have had left by him that had not saved himself? It was therefore meet for the person which the Lord did bear, and a necessary help for us to salvation, that Christ should⁷ first deliver himself from death, and afterward, that he should break and pull in sunder the bands of death for us, and so that we might set the hope of our salvation in his resurrection. For it cannot be⁸ that Christ our head, rising again, should suffer us, the members of his body, to be consumed, and utterly destroyed, by death.

M. Thou hast touched, my child, the principal causes of the resurrection of Christ. Now would I hear what thou thinkest of his ascending to heaven.

S. He being covered with a cloud spread about him, in

¹ Rom. i. 4. vi. 4. 9. xiv. 7. 1 Cor. xv. 54, 55. 57. Ephes. i. 20.

Col. i. 17, 18. 1 John iii. 8. Heb. ii. 14.

² Psalm xvi. 10. Matt. xii. 40. Acts ii. 26. 31.

³ Rom. iv. 25.

⁴ Rom. vi. 4, 5. 11—13. Col. iii. 1, 2.

⁵ John xi. 25. Rom. viii. 11. 1 Cor. xv. 20—22.

⁶ 1 Cor. xv. 13, 14. 16, 17.

⁷ Rom. viii. 11. 1 Cor. xv. 11, 12, 20, 21. 1 Pet. i. 3.

⁸ Ephes. i. 22. iv. 15, 16. Col. i. 13.

Why Christ tarried not with us in earth.

S. First, Christ, as he had descended to the earth, as into banishment for our sake ; so, when he went up into heaven, his Father's inheritance, he entered in our name¹, making us a way and entry thither ; and opening us the gate of heaven, which was before shut against us for sin : for since Christ, our head, hath carried with him our flesh into heaven², he, so mighty and loving a head, will not leave us for ever in earth, that are members of his body. Moreover³, he being present in the sight of God, and commending us unto him, and making intercession for us, is the patron of our cause, who, being our advocate, our matter shall not quail.

M. But why did he not rather tarry with us here in earth ?

S. When he had fully performed⁴ all things that were appointed him of his Father, and which belonged to our salvation, he needed not to tarry any longer in earth. Yea also, all those things he doth, being absent in body, which he should do if he were bodily present : he preserveth, comforteth, and strengtheneth, correcteth, restraineth, and chasteneth. Moreover, as he promised⁵, he sendeth down his Holy Spirit from heaven into our hearts, as a most sure pledge of his good will ; by which Spirit he bringeth us out of darkness and mist into open light ; he giveth sight to the blindness of our minds ; he chaseth sorrow out of our hearts, and healeth the wounds thereof ; and with the⁶ divine motion of his Spirit he causeth, that, looking up to heaven, we raise up our minds and hearts from the ground, from corrupt affections and from earthly things, upward to the place where Christ is at the right hand of his Father ; that we, thinking upon, and beholding things above and heavenly, and so raised up and of upright mind, we condemn these our base things, life, death, riches, poverty, and with lofty and high courage despise all worldly things. Finally, this may be the

¹ John xiv. 2. 2 Cor. v. 1. Eph. ii. 18. Heb. x. 19, 20, 22.

² John xvii. 24. Eph. i. 22, 23. iv. 15.

³ John xvi. 26. Rom. viii. 34. Heb. vii. 25. ix. 24. 1 John ii. 1.

⁴ John xiv. 31. xvii. 4. xix. 30.

⁵ John xiv. 16, 26. xvi. 7, 13. Rom. v. 5. iii. 9—16. 1 Cor. xii. 4. 2 Cor. i. 22. Eph. i. 17.

⁶ Rom. viii. 4. Col. iii. 1, 2. Eph. iv. 22, 30.

sum, that Christ, sitting on the right hand of God, doth with¹ his power, wisdom, and providence, rule and dispose the world, move, govern, and order all things, and so shall do, till the frame of the world be dissolved. .

M. Since, then, Christ, being in his body taken up into heaven, doth yet not forsake his here in earth, they judge very grossly, that measure his presence or absence by his body only?

S. Yea, truly: for things that are not bodily cannot be subject to sense. Who ever saw his own soul? No man. But what is presenter, what nearer, what closer joined than every man's soul to himself?² Spiritual things are not seen but with the eye of the Spirit. Therefore, whoso will see Christ in earth, let him open his eyes, not of his body, but of his soul and of faith, and he shall see him present whom the eye seeth not.

M. But with whom doth faith acknowledge that he is peculiarly and most effectually present?

S. The eyesight of faith shall espy him present, yea, and in the midst, wheresoever ³two or three are gathered together in his name: it shall see him present with them that be his, that is, with all the true godly, even to the end of all worlds. What said I? It shall see Christ present; yea, every godly person shall both see and feel him dwelling in himself even as his own soul. For he ⁴dwelleth and abideth in that man's soul that setteth all his trust and hope in him.

M. Hast thou yet any more to say hereof?

S. Christ, by ascending and sitting on the right hand of his Father, hath removed, and thoroughly rooted out of men's hearts⁵, that false opinion which sometimes his⁶ Apostles themselves had conceived, namely, that Christ should reign visible here in earth, as other kings of the earth and worldly princes do. The Lord would⁷ pull this error out of our minds, and have us to think more highly of his kingdom.

¹ Matt. xxviii. 18. Luke i. 33. John xvii. 2. Eph. i. 20, 21. Phil. iii. 9, 10, 11.

² John viii. 38. xiv. 21. Col. iii. 1. Eph. i. 17, 18.

³ Matt. xviii. 19. 24. xxviii. 20. John xiv. 18. 21.

⁴ John xiv. 2, 3. Eph. iii. 10, 17. Col. iii. 11.

⁵ Luke ii. 23. xiii. 20, 21. John vi. 15.

⁶ Mark xx. 22. Luke xxiv. 21. Acts i. 5.

⁷ John xviii. 36.

Christ's kingdom not visible to men.

Therefore his will was to be absent from our eyes and from all bodily sense, that by this mean our 'faith may be both stirred up and exercised to behold his governance and providence, that is not perceived by bodily sense.

M. Is there any other reason why he withdrew himself from the earth into heaven?

S. Since he is prince not of some one land, ²but of all lands of the world, yea, and of heaven also, and Lord both of quick and dead, meet it was that he should govern his kingdom in order unknown to our senses. For if he should be within the reach of sight, then must he needs change place and seat, and ³be drawn now hither and now thither, and now and then remove into sundry countries to do his affairs. For if in one moment of time he were everywhere present with all men, then should he seem not to be a man, but some ghost, and not to have a very body, but imaginative, or (as Eutyches thought) that his body was turned into his Godhead, that it might be thought to be everywhere; whereof would by and by arise infinite false opinions, all which he hath driven away with carrying his body up whole into heaven, and hath delivered men's minds from most foul errors. Yet in the meantime, though he be not seen of us, he wonderously ⁴ruleth and governeth the world, with most high power and wisdom. It is for men to govern and order their commonweals after a certain order of men, but for Christ, that is, the Son of God, to do it after the manner of God.

M. Thou hast touched certain of the chief of the infinite and unmeasurable benefits, the fruit whereof we receive by the death, resurrection, and ascension of Christ: for the whole cannot be conceived by the mind and heart of man, much less in anywise be expressed with words and utterance. But yet thus far will I try thy cunning in this matter, to have thee set me out briefly and in a sum the chief principal points whereunto all the rest are referred.

S. Then, I say, that both of these and of the other doings

¹ Eph. i. 10. Col. iii. 1, 2.

² Matt. xxviii. 18. 1 Cor. xv. 24, 25, 27, 28. Rom. xiv. 9. Phil. viii. 9, 10.

³ Luke xvii. 20, 21.

⁴ Matt. xxii. 8. Phil. ii. 9, 10. Apoc. xii. 12.

of Christ, we take two kinds of profit: the one, that whatsoever things he hath done, he hath done them all for our benefit, even so far as that they be¹ as much our own, so that with steadfast and lively faith we cleave unto them as if we ourselves had done them. He was crucified; and we also are crucified with him, and our sins punished in him. He died and was buried; we also, together with our sins, are dead and buried, and that so as all the remembrance of our sins is for ever forgotten. He rose from death; and we also are risen again with him, being so made partakers of his resurrection and life, that from thenceforth death hath no more dominion over us.² For in us is the same spirit which raised Jesus Christ from the dead. Finally, beside that, since his ascension, we have most abundantly received the³ gifts of the Holy Ghost; he hath also lifted and carried us up into heaven with him, that we might, as it were with our head, take possession thereof. These things, indeed, are not yet seen⁴, but then shall they be brought abroad into light, when Christ which is the light of the world, in whom all our hope and wealth is set and settled, shining with immortal glory, shall shew himself openly to all men.

M. What manner of profit is the other which we receive of the doings of Christ?

S. That Christ hath set himself for⁵ an examplar for us to follow, to frame our life according thereunto. Where Christ died for sin and was buried, he but once suffered the same. Where he once rose again and ascended into heaven, he but once rose again and but once ascended: he now dieth no more, but enjoyeth eternal life, and reigneth in most high and everlasting glory. So⁶ if we be once dead and buried to sin, how shall we hereafter live in the same? If we be risen again with Christ, if by assured faith and stedfast hope we be conversant with him in heaven, then ought we from henceforth to bend all our cares and thoughts upon heavenly,

¹ Isaiah ix. 6. 1 Cor. xiii. 48, 49. Rom. vi. 6, 7. iii. 32. xiii. 14. Gal. ii. 20. iii. 27. Heb. iii. 14. x. 17.

² Rom. vi. 11.

³ Eph. iv. 8.

⁴ John viii. 12. Rom. viii. 24. 1 Cor. i. 30. Col. i. 5. ii. 3. iii. 4—11. 1 Pet. i. 4.

⁵ John xiii. 15. 1 Pet. ii. 21. 1 John ii. 6.

⁶ Rom. vi. 2, 3—10. Gal. ii. 19. Col. ii. 20. iii. 1. 2 Tim. ii. 11.

Christian Exemplar.—Our Duty towards Christ.

divine and eternal things, not earthly, worldly, and transitory. And as we ¹ have heretofore borne the image of the earthly man, we ought from henceforth to put on the image of the heavenly man, quietly and patiently bearing, after his example, all sorrows and wrongs, and following and expressing his other divine virtues so far as mortal men be able. And, whereas Christ our Lord never ceaseth to do us good, continually to entreat for and to crave his Father's mercy for us, to give us his Holy Spirit, and wonderfully and continually to garnish his Church with most liberal gifts; it is meet that ² we in like manner, with our whole endeavour, should help our neighbour, and that we be bound to all men in most strait bonds of love, concord, and most near friendship, so much as shall lie in us, and so to be ³ wholly framed after the manners of Christ, as our only exemplar.

M. Are we not hereby also put in mind of our duty toward Christ?

S. We are indeed admonished that we ⁴ obey and follow the will of Christ, whose we are wholly, and whom we profess to be our Lord: that we so again, on our part, and with all our affection, love, esteem, and embrace Christ our Saviour, which shewed us such dear love while we were yet his enemies, as his most entire love towards us could not possibly be increased: that we hold Christ dearer unto us than ourselves: that to Christ which hath so given himself wholly to us ⁵, we again yield ourselves wholly, and all that is ours: that we esteem riches, honours, glory, our country, parents, children, wives, and all dear, pleasant, and delightful things, of no value in comparison of Christ; and account light, and despise all dangers for Christ: finally, that we lose our life and our very soul, rather than forsake Christ, and our love and duty toward him. For happy is the death, that, being due to nature, is chiefly yielded for Christ: for Christ, I say, which offered and yielded himself to willing death for us, and which, being the author of life, both will

¹ Rom. viii. 20. 1 Cor. xv. 47, 48, 49.

² John xiii. 18. xv. 12. Eph. v. 2. Heb. xii. 14.

³ Gal. ii. 20. 1 Pet. ii. 21. 1 John ii. 6.

⁴ Rom. v. 8. 10. 2 Cor. v. 15. 1 Thes. v. 10.

⁵ Matt. x. 19. 32. xvi. 25. Luke ix. 23, 24. xiv. 26.

and is able¹ to deliver us, being dead, from death, and to restore us to life.

M. Go forward.

S. We are futhermore taught purely and sincerely to worship Christ the Lord now reigning in heaven, not with any² earthly worship, wicked traditions, and cold inventions of men, but with heavenly and³ very spiritual worship, such as may best beseeem both us that give it, and Him that receiveth it, even as he honoured and honoureth his Father, seeing that all in one we give the same honour to his Father. For he that⁴ honoureth Christ honoureth also his Father; whereof he himself is a most sure and substantial witness.

M. Now I would hear thee tell me, shortly, what thou thinkest of the last judgment, and of the end of the world.

S. Christ shall come in⁵ the clouds of the heaven with most high glory, and with most honourable and reverend majesty, waited on and beset with the company and multitude of holy angels. And at the horrible sound and dreadful blast of trumpet all the dead that have lived from the creation of the world to that day, shall rise again with their souls and bodies whole and perfect, and shall appear⁶ before his throne to be judged, every one for himself, to give account of their life, which shall be examined by the uncorrupted and severe Judge according to the truth.

M. But seeing the day of judgment shall be in the end of the world, and death is limited and certainly appointed for all, how dost thou in the Creed say that some shall then be quick or alive?

S. Saint Paul teacheth⁷ that they which then shall remain alive shall suddenly be changed and made new, so that the⁸ corruption of their bodies being taken away, and mortality removed, they shall put on immortality; and this change shall be to them instead of a death, because the ending of corrupted nature shall be the beginning of a nature uncorrupted.

¹ Mark iii. 35.

² Matt. xv. 3. 6. 8, 9. John iv. 21, 22.

³ John iv. 23, 24.

⁴ John v. 27.

⁵ Matt. xxiv. 29, 30. xxv. 31. 1 Cor. xv. 52. 1 Thess. iv. 16.

⁶ Rom. xiv. 10. 12. 1 Cor. iv. 4, 5. 2 Cor. v. 10.

⁷ 1 Cor. xv. 54. 1 Thess. iv. 17.

⁸ 1 Cor. xv. 42, 43. 53, 54. Philip. iii. 21.

Of the Holy Ghost.—The fourth part of the Creed.

begotten, and therefore Christ said that we must be born again of water and of the Spirit. Also by his heavenly breathing on us, God the Father¹ doth adopt us his children, and therefore he is worthily called the Spirit of Adoption. By his expounding, the² divine mysteries are opened unto us: by his light, the eyes of our souls are made clear to understand them; by his judgment, sins are³ either pardoned or reserved; by his strength⁴ sinful flesh is subdued and tamed, and corrupt desires are bridled and restrained. At his will⁵ manifold gifts are distributed among the godly. Finally, by his power our mortal bodies⁶ shall rise alive again. Briefly, whatsoever benefits are given us in Christ, all these⁷ we understand, feel, and receive by the work of the Holy Ghost. Not unworthily, therefore, we put confidence and trust in the Author of so great gifts, and do worship and call upon him.

M. Now remaineth the fourth part of the *Holy Catholic Church*, of the which I would hear what thou thinkest?

S. I will bring into few words that which the holy Scriptures do hereof largely and plentifully declare. Before that that the Lord God made heaven and earth, he determined to have to himself a certain most beautiful kingdom and most holy commonweal. This the Apostles that wrote in Greek called⁸ *Ecclesia*, which, by interpreting of the word, may fitly be called a *Congregation*. Into this, as into his own city, God did incorporate an⁹ infinite multitude of men, which must all be subject, serviceable, and¹⁰ obedient to Christ their only king, and which have all committed themselves to his protection, and of whom he hath taken upon him to be defender, and doth continually maintain and preserve them. To this commonweal do all they properly belong, as¹¹ many as truly fear, honour, and call upon God, altogether applying their minds to live holily and godly, and which, putting all their trust and hope in God, do most assuredly look for the blessedness of eternal

¹ Rom. viii. 15, 29. Gal. iv. 5, 6.

² John xiv. 17, 26. xvi. 13. 1 Cor. ii. 10, 11, 15. Eph. v. 17.

³ John xx. 22. ⁴ Rom. viii. 4, 5, 13, 14. ii. 26.

⁵ Acts ii. 4. 1 Cor. xii. 4, 7. ⁶ Rom. viii. 11. ⁷ 1 Cor. xii. 4, 5.

⁸ Matt. xvi. 18. ⁹ Matt. xxviii. 19. Acts ii. 5, 9. 1 Cor. xii. 13.

¹⁰ Eph. v. 23, 24.

¹¹ Acts x. 34, 35. Rom. ii. 11. Gal. vi. 15, 16. Col. iii. 11, 12.

life. They that be stedfast, stable, and constant in this faith¹, were chosen and appointed, and (as we term it) predestinated to this so great felicity, before the foundations of the world were laid; whereof they have a ²witness within them in their souls, the Spirit of Christ the author, and therewith also the most sure pledge of this confidence. By the instinct of which divine Spirit, I do also most surely persuade myself that I am also, by God's good gift through Christ, freely made one of this blessed city.

M. It is sure a godly and very necessary persuasion. Now, therefore, give me the definition of the Church that thou speakest of.

S. I may most briefly and truly say³, that *the Church is the body of Christ*.

M. Yea; but I would have it somewhat more plainly and at large.

S. The Church is⁴ the body of the Christian commonweal; that is, the universal number and fellowship of all the faithful, whom God through Christ hath before all beginning of time⁵ appointed to everlasting life.

M. Why is this point put into the Creed?

S. Because if the Church were not, both Christ had died without cause, and all the things that have been hitherto spoken of should be in vain and come to nothing.

M. How so?

S. Because hitherto we have spoken of the causes of salvation, and have considered the foundations thereof, namely, how God, by the deserving of Christ, loveth us and dearly esteemeth us; how also, by the work of the Holy Ghost, we receive this grace of God whereunto we are restored. But of these this is the only effect, that⁶ there be a Church, that is, a company of the godly, upon whom these benefits of God may be bestowed; that there be a certain blessed city and commonweal in which we ought to lay up, and, as it were, to

¹ Matt. xvi. 18. Rom. viii. 23. 30. Eph. i. 4. 5. Col. iii. 12. Titus i. 1.

² Rom. viii. 9, 15, 16. 2 Cor. i. 22. v. 9. Eph. i. 13, 14. iii. 30.

³ 1 Cor. xii. 27. Eph. i. 23. v. 23. Col. i. 18. 24.

⁴ Rom. xii. 5. 1 Cor. x. 12. 20. 26. 2 Cor. i. 22. Eph. iii. 9.

⁵ Matt. xxv. 34. Eph. i. 4, 5. 2 Thess. iii. 13.

⁶ Matt. xvi. 18. Acts xx. 23. 1 Cor. xii. 12. xiv. 12. 2 Cor. xi. 23.

Eph. iii. 10, 11. 21. v. 25. 1 Tim. iii. 15.

consecrate all that we have, and to give ourselves wholly unto it, and for which we ought not to stick to die.

M. Why dost thou call this Church holy?

S. That by this mark it may be ¹discerned from the wicked company of the ungodly. For all those whom God hath chosen, he hath restored unto holiness of life and innocency.

M. Is this holiness which thou dost attribute to the Church already upright and in all points perfect?

S. Not² yet. For so long as we live a mortal life in this world, such is the feebleness and frailty of mankind, we are of too weak strength wholly to shun all kinds of vices. Therefore the holiness of the Church is not yet full and perfectly finished, but yet very well begun. But when it shall be fully joined to Christ, from³ whom she hath all her cleanness and pureness, then shall she be clothed with innocency and holiness in all points full and perfectly finished, as with a certain snowy white and most pure garment.

M. To what purpose dost thou call this Church catholic?

S. It is as much as if I called it universal. For this company, or assembly of the godly, is not pent up in any certain place or time⁴, but it containeth and compriseth the universal number of the faithful, that have lived, and shall live, in all places and ages, since the beginning of the world, that there may be one body of the Church⁵, as there is one Christ, the only head of the body. For whereas the Jews claimed and challenged to themselves the Church of God as peculiar and by lineal right due to their nation, and said that it was their's and held it to be only their's; the Christian faith professeth that⁶ a great number and infinite multitude of godly persons, gathered together out of all countries of the world, out of all parts of all nations everywhere, and all ages of all times, by the strength and power of his holy word and voice, and by the divine motion of his heavenly Spirit, is, by God, incorporated into this Church as into his own city: which all agreeing together in one⁷ true faith, one mind and voice,

¹ Rom. viii. 29. 1 Cor. xvi. 33. Eph. i. 4, 5. 11.

² Rom. viii. 26. 1 Cor. xiii. 9. 11, 12. 2 Cor. xii. 5. 9.

³ 1 Cor. xiii. 10. 12. xv. 53. Eph. v. 5. 26. Apoc. xix. 8. xxi. 2. 10. 27.

⁴ Matt. xxviii. 19. Acts ii. 5. 9. x. 8. 34, 35. 1 Cor. xii. 13, 14.

⁵ Matt. viii. 11. Eph. ii. 12, 13, 14. iv. 4, 5.

⁶ Acts i. 8. ii. 5. 8. 9. x. 35. Col. iii. 2.

⁷ Eph. iv. 5. v. 23.

may be in all things obedient to Christ their only King, as members¹ to their head.

M. Dost thou think that they do well that join to this part of the Christian belief, that they believe the holy catholic Church of Rome?

S. I do not only think that they join a wrong, forged sense to this place, while they will have no man to be counted in the Church of Christ but him that esteemeth for holy all the decrees and ordinances of the bishop of Rome; but also I judge, that when, by adding afterward the name of one nation, they abridge and draw into narrow room the universal extent of the Church, which themselves do first confess to be far and wide spread abroad everywhere, among all lands and peoples, they are herein far madder than the Jews, joining and pronouncing with one breath mere contrary sayings. But into this madness are they driven by a blind greediness and desire to shift and foist in the bishop of Rome to be head of the Church in earth, in the stead of Christ.

M. Now would I hear thee tell, why, after the holy Church, thou immediately addest, that we believe *the communion of saints*.

S. Because these two belong all to one thing, and are very fitly matched and agreeing together. For this parcel doth somewhat more plainly express the conjoining and society that is among the members of the Church, than which there can none be nearer. For whereas God hath as well in all coasts and countries, as in all times and ages, them that worship him purely and sincerely², all they, though they be severed and sundered by divers and far distant times and places, in what nation soever, or in what land soever they be, are yet members most nearly conjoined and knit together, of one and of the self-same body, whereof Christ is the head; such is the communion that the godly have with God and among themselves.³ For they are most nearly knit together in community of spirit, of faith, of sacraments, of prayers, of forgiveness of sins, of eternal felicity, and, finally,

¹ 1 Cor. vi. 15. Eph. iv. 15, 16. v. 30. Col. i. 18.

² 1 Cor. xii. 12, 13. xx. 26. Eph. iv. 15, 16. v. 30. Col. i. 18. ii. 19.

³ Eph. iv. 3, 4, 5, 15, 16. Col. ii. 19.

of all the benefits that God giveth his Church through Christ. Yea, they are so joined together with most strait bonds of concord¹ and love, they have so all one mind, that the profit of any one and of them all is all one, and to this endeavour they do most bend themselves, how they may with interchange of beneficial doings, with counsel and help, further each other in all things, and especially to attaining of that blessed and eternal life. But because this communion of saints cannot be perceived by our senses, nor by any ²natural kind of knowledge or force of understanding, as other civil communities and fellowships of men may be, therefore it is here rightly placed among these things that lie in belief.

M. I like very well this brief discourse of the Church, and of the benefits of God bestowed upon her through Christ : for the same is most plainly taught in the holy Scriptures. But may the Church be otherwise known than by believing —by faith?

S. Here in the Creed is properly entreated of the congregation of those whom God by his secret ³election hath adopted to himself through Christ : which Church can neither be seen with eyes, nor can continually be known by signs. Yet there is a Church of God visible, or that may be seen; the tokens or marks whereof he doth shew and open unto us.

M. Then, that this whole matter of the Church may be made plainer, so describe and point me out that same visible Church with her marks and signs, that it may be discerned from any other fellowship of men.

S. I will assay to do it as well as I can. The visible Church is nothing else but a certain multitude of men, which, in what place soever they be, do ⁴profess the doctrine of Christ, pure and sincere, even the same which the Evangelists and Apostles have, in the everlasting monuments of holy Scriptures, faithfully disclosed to memory, and which do truly call upon God the Father⁵ in the name of Christ,

¹ Matt. vii. 12. xix. 13. 12. 39. xii. 5. 1 Cor. x. 24. xiii. 14.

² 2 Cor. xi. 28. Gal. v. 2. Phil. ii. 1—5.

³ 1 Cor. ii. 14. 19.

⁴ Rom. viii. 29, 30. 33. Eph. i. 4, 5. 11. Col. iii. 12.

⁵ Isa. lv. 11. Matt. x. 14. xxviii. 19. Luke xxiv. 47. Rom. x. 8. 9.

2 Tim. i. 10.

⁵ John xiv. 13. xv. 16. xvi. 23.

and moreover do use his ¹ mysteries, commonly called sacraments, with the same pureness and simplicity, (as touching their substance,) which the Apostles of Christ used and have put in writing.

M. Thou sayest then that the marks of the visible Church are, the sincere preaching of the Gospel, that is to say, of the benefits of Christ, invocation, and administration of the sacraments?

S. These are indeed the chief and the necessary marks of the visible Church, such as without the which it cannot be indeed, nor rightly be called the Church of Christ. But yet also in the same Church, if it be well ordered, there shall be seen to be observed a certain ² order and manner of governance, and such a form of ecclesiastical discipline, that it shall not be free for any that abideth in that flock publicly to speak or do any thing wickedly or in heinous sort without punishment, yea, and so that in that congregation of men, all offences (so far as is possible) be avoided. But this discipline since long time past by little and little decaying, as the manners of men be corrupt and out of right course, specially of the rich and men of power, which will needs have impunity and most free liberty to sin and do wickedly, this grave manner of looking to them and of chastisement can hardly be maintained in churches. But in whatsoever assembly the word of God, the calling upon him, and his sacraments, are purely and sincerely retained, it is no doubt, that there is also the Church of Christ.

M. Are not, then, all they that be in this visible Church of the number of the elect to everlasting life?

S. Many, by hypocrisy and counterfeiting of godliness, do join themselves to this fellowship, which are nothing less than true members of the Church. But, forasmuch as wheresoever the word of God is sincerely taught, and his sacraments rightly ministered, there are ever some appointed to ³ salvation by Christ, we count all that whole company to be the Church of God, seeing that Christ also promiseth that

¹ Matt. xxviii. 19. 1 Cor. xi. 23.

² Matt. xviii. 15—17. 1 Cor. iv. 21. x. 31, 32. xiv. 26. 40. Phil. ii. 14, 15. 1 Thess. v. 14. 22. 2 Thess. iii. 14, 15. Col. ii. 5. 1 Tim. ii. 8, 9. iii. 1, 2. Titus ii. 2—4. iii. 10.

³ Isa. lv. 11. Acts xiii. 48.

himself will be present with¹ two or three that be gathered together in his name.

M. Why doest thou, by and by, after the Church, make mention of the forgiveness of sins?

S. First, because² the keys wherewith heaven is to be shut and opened, that is, that power of binding and loosing, of reserving and forgiving sins, which standeth in the ministry of the word of God, is by Christ given and committed to the Church, and properly belongeth unto the Church. Secondly, because no man obtaineth forgiveness of sins, that is not a true member of³ the body of Christ, that is, such a one as doth not earnestly, godlily, holily, yea, and continually⁴ and to the end, embrace and maintain the common fellowship of the Church.

M. Is there, then, no hope of salvation out of the Church?

S. Out of it can be nothing but damnation, death, and destruction. For what hope of life can remain⁵ to the members when they are pulled asunder and cut off from the head and body? They, therefore, that seditiously stir up discord⁶ in the Church of God, and make division and strife in it, and trouble it with sects, have all hope of safety by forgiveness of sins cut off from them, till they be reconciled and return to agreement and favour with the Church.

M. What meanest thou by this word Forgiveness?

S. That the faithful do obtain at God's hand discharge of their fault and pardon of their offence: for God⁷, for Christ's sake, freely forgiveth them their sins, and rescueth and delivereth them from judgment and damnation, and from punishment just and due for their ill-doing.

M. Cannot we, then, with godly, dutiful doings and works, satisfy God, and by ourselves merit pardon of our sins?

S. There is no mercy due to our merits, but God doth yield and remit to Christ his correction and punishment that he would have done upon us. For Christ alone, with suf-

¹ Matt. xviii. 20.

² Matt. xvi. 19. xviii. 18. Luke xxiv. 47. John xx. 23.

³ John xv. 4. 6. Col. ii. 19. ⁴ Matt. xxiv. 13.

⁵ John xv. 4. 6. Col. ii. 19. 1 Tim. iii. 15.

⁶ Rom. ii. 8, 9. 1 Cor. i. 11. iii. 3. 1 Tim. i. 4. 6. 2 Tim. ii. 16. 23.

Titus iii. 9—11.

⁷ Psal. xxxii. 1, 2. Acts xiii. 38. xxvi. 18. Rom. iii. 24. Eph. i. 7. Col. i. 13, 14.

ferance of his pains¹, and with his death, wherewith he hath paid and performed the penalty of our sins, hath satisfied God. Therefore, by Christ alone we have access to the grace of God. We, receiving this benefit² of his free liberality and goodness, have nothing at all to offer or render again to him by way of reward or recompence.

M. Is there nothing at all to be done on our behalf, that we may obtain forgiveness of sins?

S. Although among men, the fault once granted, it is hard to obtain forgiveness of him that ought to be the punisher of offences, yet even they that are strangers to our religion have not been ignorant that confession is a certain remedy to him that hath done amiss. And I have already said, how sinners for obtaining of pardon have need of repentance, which some like better to call resipiscence or amendment, and of change of mind: and the Lord promiseth that he will pardon sinners if they repent³, if they amend and turn their hearts from their naughty lives unto him.

M. How many parts be there of repentance?

S. Two chief parts: the mortifying of the old man, or the flesh; and the quickening of the new man, or the spirit?

M. I would have these more largely and plainly set out.

S. The mortifying of the old man is unfeigned and sincere acknowledging and⁴ confession of sin, and therewith, a shame and sorrow of mind, with the feeling whereof the person is sore grieved for that he hath swerved from righteousness, and not been obedient to the will of God. For every man ought, in remembering the sins of his life past, wholly⁵ to dislike himself, to be angry with himself, and to be a severe judge of his own faults, and to give sentence and pronounce judgment of himself, to the intent he abide not the grievous judgment of God in his wrath. This sorrow some have called contrition, whereunto are joined in nearness and nature an earnest hatred of sin, and a love and desire of righteousness lost.

M. But the conscience of heinous offences, and the force of

¹ Isa. liii. 4. 5. iii. 12. Rom. v. 8. 10. Col. i. 20, 21. 2 Tim. i. 10. Heb. ix. 14, 15.

² Rom. iii. 24, 25. 27, 28. Gal. ii. 16.

³ Jer. xviii. 8. Ezek. xviii. 21, 30, 31, 32, xxxiii. 14. Matt. iv. 17. Luke v. 32.

⁴ Ps. xxxii. 4, 5. li. 3, 4. Prov. xxiii. 13. 1 John i. 8, 9.

⁵ Psal. vi. 67. xxxi. 9, 10. xxxviii. 3, 4. 6, 8. 9, 10, 17, 18. li. 17. cii. 4, 5. 1 Cor. xi. 31. 2 Cor. vii. 9, 10, 11.

The Quickening of the New Man.

repentance, may be so great, that the mind of man, on each side compassed with fear, may be possessed with despair of salvation.

S. ¹That is true, unless God bring comfort to the greatness of sorrow. But to the godly there remaineth yet one other part of repentance, which is called ²renewing of the Spirit, or quickening of the new man. That is, when faith cometh, and ³refresheth and lifteth up the mind so troubled, assuageth sorrow, and comforteth the person, and doth revoke and raise him up again from desperation, to hope of obtaining pardon of God through Christ, and from the gate of death, yea, from hell itself, unto life. And this is it that we profess that we believe the forgiveness of sins.

M. Is man able in this fear and these hard distresses to deliver himself by his own strength?

S. Nothing less. For it is only God⁴ which strengtheneth man despairing of his own estate, raiseth him up in affliction, restoreth him in utter misery, and by whose guiding the sinner conceiveth this hope, mind, and will that I spake of.

M. Now rehearse the rest of the Creed.

S. I believe the *resurrection of the flesh*,⁵ and *life everlasting*.

M. Because thou hast touched somewhat of this before in speaking of the last judgment, I will ask thee but a few questions. Whereto or why do we believe these things?

S. Although we believe that the souls of men are immortal and everlasting, yet if we should think that our bodies should by death be utterly destroyed for ever, then must we needs be ⁶wholly discouraged; for that, wanting the one part of ourselves, we should never entirely possess perfect joy and immortality. We do therefore certainly believe, not only that our souls, when we depart out of this life, being delivered from the company of our bodies, do by and by fly up pure and whole⁷ into heaven to Christ, but also that our bodies shall at length be restored⁸ to a better state of life,

¹ Gen. iv. 13. Matt. xxvii. 3, 4. 2 Cor. ii. 7, 8.

² Eph. iv. 23, 24. 1 Pet. iv. 6.

³ Matt. iv. 17. Luke vii. 38, 47, 48. 50. xv. 18, 21. xviii. 13. xxiv. 47. Acts ii. 37. iii. 19. xvi. 30, 31. 1 Tim. i. 15.

⁴ Matt. xii. 12. Luke xv. 22. 2 Cor. i. 3, 4. 2 Thess. ii. 16, 12.

⁵ Matt. xxii. 31, 32. John xi. 25. 1 Cor. xv. *to to*.

⁶ 1 Cor. xiii. 14. vi. 13, 19.

⁷ Luke xvi. 22. xxiii. 43.

⁸ Rom. viii. 11. 1 Cor. xv. 42—44, 53. Phil. iii, 21. 1 Thes. iv. 13—17.

and joined again to their souls, and so we shall wholly be made perfectly and fully blessed; that is to say, we doubt not that both in our bodies and souls we shall enjoy eternity, immortality, and most blessed life, that shall never in everlasting continuance of time be changed. This hope¹ comforteth us in miseries. Endued with this hope, we not only patiently suffer and bear the incommodities and cumbrances that light upon us in this life, but also very departure from life and the sorrows of death. For we are thoroughly persuaded that death is not a destruction that endeth and consumeth all things, but a guide for us to heaven, that setteth us in a way of a quiet, easy, blessed, and everlasting life.² And therefore gladly and cheerfully we run, yea, we fly out, from the bonds of our bodies, as from a prison, to heaven, as to the common town and city of God and men.

M. Doth the believing of these things avail us to any other end?

S. We are put in mind that we cumber not nor entangle ourselves with uncertain, transitory, and frail things; that we bend not our eye to earthly glory and felicity; but inhabit this world³ as strangers, and ever minding our removing: that we long upward for heaven and heavenly things, where we shall in bliss enjoy eternal life.

M. Since thou hast before said, that the wicked shall rise again in sort most⁴ far differing from the godly, that is to say, to eternal misery and everlasting death, why doth the Creed make mention only of life everlasting, and of hell no mention at all?

S. This is a confession of the Christian faith, which pertaineth to none but to the godly, and therefore rehearseth only those things that⁵ are fit for to comfort, namely, the most large gifts which God will give to them that be his. And therefore here is not recited what punishments are provided for them that be out of the kingdom of God.

M. Now thou hast declared the Creed, that is, the sum of the Christian faith, tell me, what profit get we of this faith?

¹ John xi. 25. 1 Cor. xv. 15. 38. 1 Thess. iv. 13, 14. Apoc. xiii. 13.

² 2 Cor. v. 1, 2. Eph. ii. 19. ³ Heb. xiii. 13, 14. 1 Pet. ii. 11.

⁴ Matt. xxv. 34. 41. 46.

⁵ Mark xvi. 16. Luke xxiv. 47. John iii. 15, 16. Rom. iv. 16.

Faith the Instrument of our Justification.

S. Righteousness¹ before God, by which we are made heirs of eternal life.

M. Doth not then our own godliness toward God, and leading of our life honestly and holily among men, justify us before God?

S. Of this we have said somewhat already after the declaring of the law, and in other places, to this effect. If any man were able to live uprightly according to the precise² rule of the law of God, he should worthily be counted justified by his good works. But seeing³ we are all most far from that perfection of life, yea, and be so oppressed with conscience of our sins⁴, we must take another course, and find another way, how God may receive us into favour, than by our own deserving.

M. What way?

S. We must flee to⁵ the mercy of God, whereby he freely embraceth us with love and good-will in Christ, without any our deserving, or respect of works, both forgiving us our sins, and so giving us the righteousness of Christ by faith in him, that for the same Christ's righteousness he so accepteth us, as if it were our own. To God's mercy therefore, through Christ, we ought to impute all our justification.

M. How do we know it to be thus?

S. By the Gospel, which containeth the promises of God by Christ⁶, to the which when we adjoin faith, that is to say, an assured persuasion of mind and stedfast confidence of God's good-will, such as hath been set out in the whole Creed, we do, as it were, take state and possession of this justification that I speak of.

M. Dost not thou then say, that faith is the principal cause of this justification, so as by the merit of faith we are counted righteous before God?

S. No; for that were to set faith in the place of Christ. But the spring head of this justification is⁷ the mercy of God, which is conveyed to us by Christ, and is offered to us

¹ Rom. iii. 21, 22. Gal. ii. 16.

² Rom. x. 5. Gal. iii. 12.

³ Gen. vi. 5. iii. 11. Luke xviii. 11, 12. 14. Rom. vii. 14, 15. Gal. ii. 16.

⁴ Rom. xi. 6.

⁵ Rom. iii. 24. iv. 4, 7. 16. Eph. ii. 4, 5.

⁶ 2 Tim. i. 9. Titus iii. 4, 5. 1 Pet. iii. 3. ii. 10.

⁷ Rom. iv. 3, 7, 14, 16, 20, 24. Gal. ii. 16, 20. iii. 11. Heb. x. 38.

⁸ Eph. i. 4—6. ii. 4, 5. Titus iii. 4—6.

by the Gospel¹, and received of us by faith as with a hand.

M. Thou sayest then that faith is not the cause but the instrument of justification, for that it embraceth Christ², which is our justification; coupling us with so strait bond to him, that it maketh us partakers of all his good things.

S. Yea, forsooth.

M. But can this justification be so severed from good works, that he that hath it can want them?

S. No: for by faith we receive Christ such as he delivereth himself unto us. But he doth not only set us at liberty from sins and death, and make us at one with God, but also with the divine inspiration and virtue of the³ Holy Ghost, doth regenerate and newly form us to the endeavour of innocency and holiness, which we call newness⁴ of life.

M. Thou sayest then that justice⁵, faith, and good works do naturally cleave together, and therefore ought no more to be severed, than Christ, the author of them in us, can be severed from himself?

S. It is true.

M. Then this doctrine of faith doth not withdraw men's minds from godly works and duties?

S. Nothing less. For good works do stand upon faith as⁶ upon their root. So far, therefore, is faith from withdrawing our hearts from living uprightly, that contrariwise, it doth most vehemently stir us up to the endeavour of good life; yea, and so far, that he is not truly faithful that doth not also to his power⁷ both shun vices and embrace virtues, so living always as one that looketh to give an account.

M. Therefore tell me plainly how our works be acceptable to God, and what rewards be given to them?

S. In good works, two things are principally required. First, that we do those works⁸ that are prescribed by the law of God; secondly, that they be done with that mind and faith⁹ which God requireth: for no doings or thoughts enterprised or conceived¹⁰ without faith can please God.

¹ Mark i. 14, 15. Rom. iv. 16. 19—21. 24.

² John i. 12. Rom. iii. 22. 1 Cor. i. 30. Heb. ix. 14.

³ Rom. iii. 1, &c. ix. 10. 12, 13. ⁴ Rom. vi. 4.

⁵ Rom. v. 1, 2. 1 Cor. xiii. 2. Eph. iii. 17. James ii. 20. 1 Pet. i. 19—22.

⁶ Psalm i. 3. Rom. xi. 16. Eph. iii. 17. Col. ii. 6, 7. Titus iii. 8.

⁷ Rom. vi. 1—4.

⁸ Deut. iv. 1, 2. 21. 32.

⁹ Mark vii. 6—10. 17. 19. John xv. 10.

¹⁰ Rom. ix. 31, 32. xiv. 23. Heb. xi. 6.

M. Go forward.

S. It is evident, therefore, that all works whatsoever we do, before that we¹ be born again and renewed by the Spirit of God, such as may properly be called our own works, are faulty. For whatsoever show of gayness and worthiness they represent and give to the eyes of men, since they spring and proceed from a faulty and corrupted² heart, which God chiefly considereth, they cannot but be defiled and corrupted, and so grievously offend God. Such works, therefore, as evil fruits³, growing out of an evil tree, God despiseth and rejecteth from him.

M. Can we not, therefore, prevent God with any works or deservings, whereby we may first provoke him to love us, and be good unto us?

S. Surely, with none. For God loved and chose us in Christ, not only when we were his enemies⁴, that is, sinners, but also before the foundations of the world were laid. And this is the same spring-head, and original of our justification, whereof I spake before.

M. What thinkest thou of those works which we, after that we be reconciled to God's favour, do by the instinct of the Holy Ghost?

S. The dutiful works of godliness, which proceed out of faith, working⁵ by charity, are indeed acceptable to God, yet not by their own deserving⁶, but that for he, of his liberality, vouchsafeth them his favour. For though they be derived from the Spirit of God, as little streams from the spring-head, yet of our flesh, that mingleth itself with them, in the doing by the way, they receive corruption, as it were, by infection, like as a river, otherwise pure and clear, is troubled and mudded with mire and slime, wherethrough it runneth.

M. How dost thou say that they please God?

S. It⁷ is faith that procureth God's favour to our works, while it is assured that he will not deal with us after extremity⁸ of law, nor call our doings to exact account, nor try them, as it were, by the square: that is, he will not, in valuing and weighing them, use severity, but remitting and

¹ John iii. 3—6. Rom. ix. 31, 32. Eph. ii. 3. 1 Pet. i. 22, 23.

² Rom. viii. 5—7. 1 Cor. i. 19, 20. iii. 19. 2 Cor. i. 12.

³ Matt. vii. 18, 19. xii. 33, 35.

⁴ Rom. v. 3, 10. xi. 35. 1 John iv. 9, 10, 19. Eph. i. 4.

⁵ Rom. xii. 1. Gal. v. 6. ⁶ Luke xvii. 10. xviii. 11, 12, 14.

⁷ Rom. ix. 31, 32. Gal. v. 6. Heb. xi. 6. ⁸ Ps. cxxx. 3. cxliii. 2.

pardoning all their corruptness, for Christ's sake and his deserving, will account them for fully perfect.

M. Then thou standest still in this, that we cannot by merit of works obtain to be justified before God, seeing thou thinkest that all doings of men, even the perfectest, do need pardon?

S. God himself hath so decreed in his word; and his Holy Spirit doth teach us to pray that he bring¹ us not into judgment. For where righteousness, such as God the Judge shall allow, ought to be thoroughly absolute², and in all parts and points fully perfect, such as is to be directed and tried by the most precise rule, and, as it were, by the plumb-line of God's law and judgment; and since our works³, even the best of them, for that they swerve and differ most far from the rule and prescription⁴ of God's law and justice, are many ways to be blamed and condemned; we can in no wise be justified before God by works.

M. Doth not this doctrine withdraw men's minds from the duties of godliness, and make them slacker and slower to good works, or at least less cheerful and ready to godly endeavours?

S. No: for we may not therefore say that good works are unprofitable or done in vain and without cause, for that we obtain not justification by them. For they serve both to the profit of our neighbour⁵ and to the glory of God; and they do, as by certain testimonies, assure⁶ us of God's goodwill toward us, and of our love again to God-ward and of our faith, and so consequently of our salvation. And reason it is, that we being redeemed with the blood of Christ the Son of God, and having beside received innumerable and infinite benefits of God, should live and wholly frame ourselves after⁷ the will and appointment of our Redeemer, and so shew ourselves mindful and thankful to the Author of our salvation, and⁸ by our example procure and win others unto him. The man that calleth these thoughts to mind may sufficiently rejoice in his good endeavours and works.

¹ Luke xviii. 11, 12, 14. Rom. iv. 2. Gal. ii. 16.

² Rom. ii. 20. Ps. cxliii. 2.

³ John iv. 18. xv. 14—16. xxv. 4—6. Ps. cxxx. 3.

⁴ John xv. 14—16. xxv. 6. Isa. lxiv. 6. 1 Cor. iv. 4.

⁵ Matt. v. 16. 1 Pet. ii. 12. ⁶ Matt. xii. 33. Philip. ii. 12. 2 Pet. i. 10.

⁷ Rom. xiv. 7, 8. 1 Cor. vi. 20. 2 Cor. v. 15. 1 Thes. v. 10.

⁸ Matt. v. 16. 1 Pet. ii. 12.

God's goodness free.—Faith the gift of God.

M. But God doth allure us to good doing with certain rewards, both in this life and in the life to come, and doth covenant with us, as it were, for certain wages.

S. That¹ reward, as I have said, is not given to works for their worthiness, and rendered to them as recompence for deservings, but, by the bountifulness of God, is freely bestowed upon us without deserving. And justification God doth give us as a gift of his own dear love toward us, and of his liberality² through Christ. When I speak of God's gift and liberality, I mean it free³ and bountiful without any our desert or merit: that it be God's mere sincere liberality, which he applieth to our salvation only whom he loveth and which trust in him, not hired or procured for wages, as if were a merchandise of his commodities and benefits used by him for some profit to himself, requiring again of us some recompence or price, which once to think, were to abate both the liberality and majesty of God.

M. Whereas then God doth by faith both give us justification, and by the same faith alloweth and accepteth our works, tell me, dost thou think that this faith is a quality of nature, or the gift of God?

S. Faith⁴ is the gift of God, and a singular and excellent gift. For both our wits are⁵ too gross and dull to conceive and understand the wisdom of God, whose fountains are opened by faith, and our hearts are more apt either⁶ to distrust, or to wrongful and corrupt trust in ourselves, or in other creatures, than to true trust in God. But God, instructing us with his word⁷ and lightening our minds with his Holy Spirit, maketh us apt to learn those things that otherwise would be far from entering into the dull capacity of our wits; and sealing the promises of salvation in our souls, he so informeth us that we are most surely persuaded of the truth of them. These things, the Apostles understanding, do pray to the Lord⁸ to increase their faith.

¹ Matt. v. 12. x. 41, 42. xxv. 34, 35. Eph. iii. 20. 2 Tim. i. 9.

² Rom. iii. 24. 1 Cor. i. 18, 23, 24, 30, 31.

³ Rom. iii. 24. xi. 6. Gal. v. 4. 2 Tim. i. 9. Titus iii. 4, 5. Apoc. xxi. 6.

⁴ Mark ix. 23, 24. John ix. 29. 2 Pet. i. 20, 21.

⁵ Matt. xvi. 7—9. 11. Luke xviii. 34. Rom. viii. 6, 7. 1 Cor. ii. 14.

⁶ Matt. vi. 30. iii. 26. xvi. 8. xiv. 31.

⁷ Matt. xvi. 17. Luke xxiv. 45. Col. i. 9. 2 Tim. ii. 7. ⁸ Luke xvii. 5.

OF PRAYER AND THANKSGIVING.

—o—

THE THIRD PART OF RELIGION.

God alone to be called upon.

M. Thou hast in good time made mention of prayer. For now thou hast ended the declaration of the law of God, and of the Creed, that is to say, the Christian confession, it followeth next to speak of prayer, and of thanksgiving, which is nearly conjoined to it : for these are in order knit, and fitly hanging together with the rest.

S. ¹ They be indeed most nearly joined, for they belong to the first table of God's law, and do contain the principal duties of godliness toward God.

M. In declaring of prayer, what order shall we follow?

S. This order, master, if it so please you : first, to shew who is to be prayed unto : secondly, with what affiance : thirdly, with what affection of heart : and, fourthly, what is to be prayed for.

M. First, then, tell me who thou thinkest is to be called upon?

S. Surely, none but God alone.

M. Why so?

S. Because² our life and salvation stand* in the hand of * Standeth, orig. c. God alone, in whose power are all things. Since, then, God doth give us all that is good, and that a Christian man ought to wish and desire ; and since he alone is able, in every ³ danger, to give help and succour, and to drive away all perils : it is meet that of him we ask all things, and in all distresses flee to him alone, and crave his help. For this, he himself⁴ in his word asketh and requireth, as the peculiar and proper worshipping of his majesty.

M. Shall we not, then, do well to call upon holy men that are departed out of this life, or upon angels?

S. No. For that were to give to them an infiniteness to be present everywhere, or to give them, being absent, an

¹ Ps. l. 15. 23. Acts ix. 21. Rom. x. 12. xv. 6. 2 Cor. i. 2—4.

2 Tim. ii. 22. 1 Pet. i. 17.

² Ps. xvii. 7, 8. xxvi. 1. xxviii. 8. lxxii. civ. *toto*.

³ Ps. xviii. 1. 26—28. xci. 1, 2. ⁴ Ps. l. 15. 23. lxxxi. 7. xxxix. 26. 29.

Angels, or Holy Men departed, not to be called upon.

understanding of our secret meanings, that is, as much as a certain godhead, and therewithal partly to convey to them our confidence and trust¹, that ought to be set wholly in God alone, and so to slide into idolatry. But forasmuch as God calleth us to himself alone, and doth also, with adding an oath, promise that² he will both hear and help us; to flee to the help of other were an evident token of distrust and infidelity. And as touching the holy men that are departed out of this life, what manner of thing, I pray you, were this, forsaking ³the living God, that ⁴heareth our prayers, that is most mighty⁵, most ready to help us, that⁶ calleth us unto him, that in the word of truth promiseth ⁷and sweareth, that, with his divine power and succour, he will defend us; forsaking him, I say, to flee to men dead, deaf, and weak, which neither have promised help, nor are able to relieve us; to whom God never gave the office to help us; to whom we are by no Scriptures directed, whereupon our ⁸faith may surely rest, but are unadvisedly carried away, trusting only upon the dreams, or rather dotages of our own head.

M. But God doth to our salvation use the service of angels, that wait upon us, and therefore do hear us.

S. ⁹That is true. But yet it appeareth nowhere in ¹⁰the word of God that God would have us pray to angels, or to godly men deceased. And since faith resteth upon the word of God, and what is not of faith ¹¹is sin, I said rightly that it is a sure token of infidelity to forsake God¹², to whom alone the Scriptures do send us, and to pray to and crave help of angels, or godly men departed this life, for calling upon whom there is not one word in the holy Scriptures.

M. But seeing charity never¹³ falleth out of the hearts of the godly, even while they be in heaven they are careful for us, and do desire our salvation.

S. That cannot be denied: yet it doth not follow that we must therefore call upon them, unless we think that we must call for the help and succour of our friends, be they never so far from us, only because they bear us goodwill.

¹ Ps. ii. 12. xxv. 1, 2. cxviii. 8, 9.

² Ps. l. 15. lxxxix. 26, 27. John xvi. 23, 24.

³ Ps. cii. 21. 23, 24.

⁴ Ps. l. 15. ⁵ Eph. iii. 20. ⁶ Matt. xi. 28.

⁷ John xvi. 23, 24.

⁸ Rom. x. 1. 3. 14. 17.

⁹ Ps. xci. 11. 18. Heb. i. 14.

¹⁰ Rom. x. 17.

¹¹ Rom. xiv. 23.

¹² Matt. vi. 6. 19.

¹³ 1 Cor. xiii. 19.

M. But we oft crave help of men that be alive, and with whom we are presently conversant.

S. I grant. For men, as they have¹ mutually need of one another's help, so hath God granted them power, one mutually to help another; yea, and he hath expressly commanded every man² to relieve his neighbour with such help as he can. We do therefore call upon men, as ministers of God's goodness, according to the will of God, looking for help and succour of them: but yet so that all our trust be settled in God alone, and that we reckon received from him, as the spring-head of all liberality, whatsoever is delivered³ us by the hands of men. Therefore this is well and orderly done, and no impediment to the calling upon of God alone, so that we confess that we do not from elsewhere look for any good thing, nor settle our whole succour in any other.

M. Dost thou then say that we must use prayer and supplication, like as all other duties of godliness, according to the prescription of God's word, or else we cannot please God?

S. Yea⁴ verily; for all offence in religion is committed by changing the order and manner appointed by God.

M. Hitherto, then, thou hast said that God alone is to be called upon, putting all our trust in him, and that to him all things, as to the spring-head of all good things, are to be imputed; now followeth next to declare with what confidence we wretched mortal men, that are so many ways unworthy, ought to call upon the immortal God.

S. We are indeed every way most unworthy. But we thrust not ourselves in, proudly and arrogantly, as if we were worthy, but we come to him in the name, and upon the trust⁵ of Christ our Mediator, by whom the door being opened to us, though we be most base, silly wretches, made of clay and slime, oppressed with conscience of our own sins, we shall not be forbidden to enter, nor shall have hard access to the majesty of God, and to the obtaining of his favour.

M. We need not then, for access to God, some man to be

¹ 1 Cor. xii. 11. 21. 25. 1 Pet. iv. 10.

² Matt. vii. 18. 1 Cor. x. 24. Gal. vi. 2.

³ 1 Pet. i. 10.

⁴ Deut. iv. 2, 3. iii. 32, 33.

⁵ John xiv. 2, 3. 13. xvi. 23. Eph. ii. 18. 1 Tim. ii. 5. Heb. iv. 16. x. 19, 20, 22.

our mean or interpreter, to commend and declare our suit unto him, as it were unto some worldly prince.

S. Nothing less ; unless we will think that God is¹ as men be, bound to one place ; that he cannot understand many things but by his servants ; that he sometimes sleepeth, or hath not leisure to hear. For, as touching our unworthiness, we have already said, that our prayers stand in confidence, not upon any thing in us, but upon the only worthiness² of Christ, in whose name we pray.

M. Dost thou, then, think that God the Father is to be called upon in the name, and upon trust of Christ alone ?

S. Yea forsooth, master ; for he alone, above all other, most singularly³ loveth us, so far that he will do all things for our sakes : he alone is with God his Father, at whose right hand he sitteth⁴, in most high favour, that he may obtain what he will of him : he therefore alone is the Mediator of God and men, the man Jesus Christ ; he alone, I say, is the Mediator of redemption, and also of invocation, in whose⁵ name alone the holy Scriptures do expressly bid us to go unto God the Father, adding also promises that he, by his intercession, will bring to pass that we shall obtain all that we pray for : otherwise without⁶ Christ the ear and heart of God abhorreth men.

M. But we do yet with mutual prayers⁷ one help another, so long as we abide in this world.

S. That is true. But we do not therefore set other mediators in place of Christ ; but with conjoined hearts and prayers, according to the rule of charity and the word of God, we do by one Mediator⁸ call upon our common Father.

M. Thou sayest, then, that to appoint other mediators to God, or patrons for our cause, but Christ alone, is both against the holy Scriptures, and therefore against faith, and also containeth great injury to Christ himself.

S. Yea forsooth, master.

M. Go on then.

¹ 1 Kings xviii. 27. Psalm xxxiii. 13, 14. xciv. 7. 9—11.

² John xv. 16. xvi. 23—26.

³ John xv. 9. 13. Rom. viii. 17—19. Eph. v. 2. 25.

⁴ Matt. iii. 17. Rom. viii. 34.

⁵ John xiv. 13. xvi. 23. 26.

⁶ John xv. 5. Eph. ii. 12, 13.

⁷ 1 Thess. i. 2. Col. iv. 2, 3. Eph. vi. 12. 19.

⁸ 1 Tim. ii. 5. Heb. ix. 15.

S. The sum is this, that we must come to call upon God the Father, resting upon affiance of the promises made¹ to us by Christ, and trusting upon his intercession, leaving all respect of our own worthiness, and framing our prayers, as it were, out of the mouth² of Christ; which doing, as it is most agreeable to the truth of the Scriptures, so is it most far from the fault of arrogance³ and presumption.

M. Thinkest thou that they, which so pray to God as thou sayest, ought to have a good hope to obtain what they ask?

S. The Lord himself doth also command us to ask with sure⁴ faith, making therewith a promise, and adding an oath, that it shall be given us whatsoever we ask with faith. And likewise his Apostles do teach that right prayer proceedeth from faith. Therefore we must always lay this most assured foundation of prayer; that, resting upon⁵ sure trust of his fatherly goodness, we must determine that God will hear our prayers and petitions, and that we shall obtain so far as it is expedient for us. Therefore they that come rashly and inconsiderately⁶ to prayer, and such as pray doubting and uncertain of their speeding, they do without fruit pour out vain and bootless words.

M. I see with what confidence thou sayest we must call upon God. Now tell me with what affection of heart we must come unto him.

S. Our⁷ hearts must be sore grieved with feeling of our need and poverty, and the miseries that oppress us, so far forth that we must burn with great desire of deliverance from that grief, and of God's help which we pray for. Being thus disposed in heart, it cannot be but that we shall most attentively and with most⁸ fervent affection, with all manner of prayers and petitions, crave that we desire.

M. I see, then, it is not enough to pray with tongue and voice alone.

¹ Rom. i. 2. 5. iv. 21. 24. 2 Cor. i. 20. iii. 4, 5. Gal. iii. 22. Titus i. 2.

² Matt. ix. 10. John xiv. 15. 26. xv. 16. 21. xvi. 23, 24. 26.

³ Psalm xxix. 1, 2. Acts iii. 12. 16.

⁴ Matt. xxi. 21. Mark xi. 22—24. John xvi. 23. James i. 6. v. 15, 16.

⁵ Matt. vii. 10. Heb. iv. 16. x. 22. 1 John v. 14.

⁶ Matt. xx. 22. xxi. 21. John xvi. 24. James i. 6. iv. 13.

⁷ Psalm i. 15. xciv. 7. cxxiv. 1, 2. cxxvii. 1. 20. Rom. vii. 18. viii. 23. 2 Cor. iii. 4, 5.

⁸ Luke xviii. 5. 7. Rom. xii. 12. Eph. vi. 18. Col. iv. 2. 1 Tim. ii. 1.

Not enough to pray with Tongue only.

S. To pray, not applying thereto our minds ¹and attentiveness, without which our prayers can never be effectual, is not only to take fruitless labour in vain (for how shall God hear us, when we heed not² nor hear not ourselves?), and not only to pour out vain and fruitless, but also³ hurtful words, with offending God's majesty: so far off is it that such prayers can appease the majesty of God that is displeased with our offences.

M. How know we that it is thus?

S. Since⁴ God is a Spirit, and (as I may so call him) a most pure mind; he, both in all other things, and specially in prayer, whereby men, as it were, talk and commune with God, requireth the soul and mind. And he also testifieth that he will be near to them only that call upon him truly⁵, that is, with their heart, and that their prayers please him. On the other side, God doth worthily abhor and detest their prayers that feignedly⁶ and unadvisedly utter with their tongue that which they conceive not with their heart and thought, and deal more⁷ negligently with immortal God, than they are wont to do with a mortal man. Therefore in prayer the mind is ever needful, but the tongue is not always necessary.

M. But there is some use of the tongue in prayer?

S. Yea, forsooth. For meet it is that⁸ the tongue do also diligently and earnestly employ all her strength and ability to set forth the honour of God, since it is, above all other parts of the body, properly created by God to that use. Moreover, as from a mind earnestly bent with study and care, sometime words break out of us ere we be aware; so oftentimes the very sound of utterance, and the hearing of our own words, quickeneth and sharpeneth our mind, and helpeth the heedfulness thereof, and keepeth off and driveth away slackness wherewith the heart is continually tempted.

M. Since it is so, what thinkest thou of them that pray in a strange tongue, and such as they understand not?

S. I think that they not only lose their labour, but therewith also mock God himself. For if *loqui*, to speak, be wit-

¹ 1 Cor. xiv. 14.

² 1 Cor. xiv. 11.

³ Psalm cix. 7.

⁴ John iv. 23, 24. 2 Cor. iii. 17.

⁵ Psalm cxlv. 18, 19.

⁶ Isaiah xxix. 12, 13. Matt. xv. 8. xx. 22.

⁷ Jer. xlviii. 10.

⁸ Ps. xxxv. 28. xxxi. 14, 15. lxxi. 21—23. Rom. xiv. 11. Phil. ii. 11.

tingly to bestow each word in his right place, they that utter words¹ which they understand not, chatter rather than speak; so far be they from praying. For they play the parrots rather than men, much less Christian men. Therefore, far be from godly men such hypocrisy and mockery; for if St. Paul² think it an absurdity for a man to speak to other that speech which they understand not, because words move no man but him that hath the same language, and affirmeth that both he that speaketh and he that heareth shall either of them be an alien to the other, how much greater absurdity is it that we ourselves be aliens to ourselves, while we use that speech that we know not, and go about to utter our meanings and prayers in that tongue wherein ourselves are deaf? Wise men in old time thought that such men, as most fond*, were most worthy to be laughed at.

* Foolish.

M. I see how heedful a mind and fervent affection are† required in prayer. But tell me, dost thou think this ferventness to be natural, and by kind planted in our hearts, or that it is a raising up of our minds by God?

S. The holy Scriptures do testify that the Spirit of God raiseth up³ unspeakable groanings, whereby our prayers are made effectual. He therefore, without doubt, with his inspiration stirreth up our minds, and whetteth and helpeth us to pray.

M. How then, when this ferventness of mind, that cannot alway be present, is slacked, or wholly quenched, shall we, as it were drowsy with sloth and sleeping, idly look for the stirring and moving of the Spirit?

S. Nothing less. But rather, when we be faint and slack in mind, we must⁴ by and by crave the help of God, that he will give us cheerfulness, and stir up our hearts to prayer. For this mind and will we conceive by the guiding of God.

M. Now remaineth that I hear of thee what we ought to ask of God by prayer. Is it lawful to ask of God whatsoever cometh in our mind and mouth?

S. When men that were strangers to true godliness had such an honest opinion of the majesty and mind of their gods, that they thought they ought not to ask of them any thing

¹ 1 Cor. xiv. 7. 9. 11.

² Rom. viii. 26. Eph. ii. 18.

³ 1 Cor. xiv. 11.

⁴ Psalm li. 17. Matt. xxvi. 40, 41.

What is to be asked of God by Prayer.

unjust or dishonest; God forbid that we Christians should ever ask any thing of God in prayer that may mislike¹ the mind and will of God. For this were to do to God's majesty most high injury and dishonour; so much less may such a prayer please him, or obtain any thing of him. And since both the wits of men are too dull to understand what is expedient for them, and the desires of their hearts are so blind and wild, that they not only need a guide whom they may follow, but also bridles to restrain them, it were too great an absurdity that we should in prayer be carried rashly and headlong by our own affections. By a certain rule therefore and prescribed form, our prayers ought wholly to be directed.

M. What rule and form?

S. Even the same form of prayer verily² which the heavenly Schoolmaster appointed to his disciples, and by them to us all; wherein he hath couched in very few points all those things that are lawful to be asked of God, and behoofeful for us to obtain; which prayer is, after the Author thereof, called the Lord's Prayer. If, therefore, we will follow the heavenly Teacher with his divine voice, saying before us, truly we shall never swerve from the right rule of praying.

M. Rehearse me, then, the Lord's prayer.

S. When ye will pray (saith³ the Lord) say thus:—*Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.*

M. Dost thou think that we are bound ever so to render these very words, that it is not lawful in one word to vary from them?

S. It is no doubt that we may use other words in praying, so that we swerve not from the meaning of this prayer. For in it the Lord hath set out certain special and principal

¹ Matt. vii. 11. Rom. viii. 26, 27. James iv. 3.

² Matt. vi. 9, 10. Luke xi. 1, 2.

³ Matt. vi. 9, &c. Luke xi. 1, 2, &c.

points, to the which, unless all our prayers be referred, they cannot please God. Yet, let every man ask of God as the present¹ time and his need shall require; and let him tarry upon which part of this prayer he will, and so long as he list, and dilate it in sundry sorts as he will; for there is no impediment to the contrary, so that he pray to God with such affiance and affection as I have before spoken of, and to the same meaning that is set out in this prayer.

M. How many parts hath the Lord's Prayer?

S. It containeth indeed six petitions, but in the whole sum there are but two parts; whereof the first part belongeth only to the glory of God, and containeth the three former petitions; the second, which containeth the three latter petitions, belongeth properly to our commodity.

M. Dost thou so sever and divide our profit from God's glory, that thou also makest equal partition between them?

S. I do not sever things conjoined, but for plainness of the whole declaration I distinguish things to be severally discerned, for understanding whereunto each thing belongeth. Otherwise those things that do properly belong to the glory of God, do also bring most great profits to us; and likewise those things that serve our profit are all referred to the glory of God.² For this ought to be the end whereunto all things must be applied; this ought to be our mark, that God's glory be most amply enlarged. Yet in the meantime, I think that this division in parts shall not be inconvenient, and is made not without reason, but according to the property of the things themselves: because, while we ask those things that belong properly to the advancing of God's glory, we must for that time omit our own profits, when yet in the latter petitions we may well intend our own commodities.

M. Now let us somewhat diligently examine the weight of every word. Why dost thou call God, *Father*?

S. There is great pith in the use of this one name *Father*. For it containeth two things which we have before said to be specially necessary in praying.

M. What be those?

S. First, I speak not as to one³ absent or deaf, but I call

¹ Psalm cvii. 5. 12. 18. 26.

² 1 Cor. x. 30, 31. Col. iii. 17.

³ Psalm xxxiii. 13, 14. xxxiv. 15. 17. xciv. 9. 30. 11. cxxxix. 1, 2, &c.

upon and pray to God as to one that is present and heareth me, being surely persuaded that he heareth me when I pray, for else in vain should I crave his help. And this surely without all doubting I cannot so affirm of any¹ angel, or any man deceased.

Secondly, we have before said, that sure trust of obtaining is the foundation of right praying. And dear is the name of Father, and of fatherly love, and most full of good hope and confidence. It was God's will, therefore, to be called by the sweetest² name in earth, by that mean alluring us to himself, that we should without fear come to him, taking away all doubting of his fatherly heart and good will. For when we determine that he is our Father, then³ being encouraged with his Spirit, we go to him as children used to go to their father. God therefore, in this place, liked better to be called *Father*, by name of dear affection and love⁴, rather than *King or Lord*, by terms of dignity and majesty; and so therewithal to leave to us, as to⁵ his children, a most rich inheritance of his fatherly name.

M. Shall we then come to God with such sure trust of obtaining, as children use to come to their parents?

S. That far more sure and steadfast is the trust of the goodwill of God than of men⁶, Christ, the natural Son of God, best acquainted with his Father's mind, doth assure us, saying⁷, "If ye, (saith he,) being evil, suffer not your children to crave in vain, but grant their requests, how much more shall your heavenly Father, who is self-goodness and liberality, be bountiful to you?" But⁸ Christ, as is afore-said, bringeth us all this confidence. For God doth not adopt us, or acknowledge us to be his children, who by nature are the children of wrath, but by Christ.

M. What else doth the name of Father teach us?

S. That we come to prayer with that love, reverence⁹, and obedience, which is due to the heavenly Father from his children, and that we have such mind as becometh the children of God.

¹ Isa. lxiii. 16.

² Psalm ciii. 13. Luke xv. 18.

³ Rom. iii. 15. Gal. iv. 6.

⁴ Malachi i. 6.

⁵ John i. 12. Rom. viii. 15, 17. Gal. iv. 6, 7.

⁶ Matt. xi. 27. John i. 18. x. 15.

⁷ Matt. vii. 11. Luke xi. 13.

⁸ Rom. v. 1, 2. Gal. iv. 4, 5, 6. Eph. ii. 4, 5. 1 John ii. 1.

⁹ Malachi i. 6. Matt. xxvi. 39, 48.

M. Why dost thou call God *our Father* in common, rather than severally thine own Father?

S. Every godly man may, I grant, lawfully call God¹ his own; but such ought to be the community and fellowship of Christian men together, and such dear love and goodwill ought every one to bear to all, that no one of them, neglecting the rest, care for himself alone, but have regard to the public profit of all. And therefore, in all this prayer, nothing is privately asked, but all the petitions are made in the common name of all. Moreover, when they that be of smallest wealth and basest state do call upon their common² heavenly Father, as well as the wealthy and such as have attained degrees of highest dignity, we are taught not to disdain them to be our brethren that are accepted with God to the honour of his children. On the other side³, the most despised, and they that in this world are vilest, may yet in the meantime ease and relieve themselves with this comfort, that in heaven they have all one most mighty and most loving Father. Furthermore, we that trust⁴ in God do rightly profess him to be our Father. For the wicked and unbelieving, howsoever they dread God's power and justice, yet can they not have trust in his fatherly goodness toward them.

M. Why dost thou say that God is in heaven?

S. As heaven with round and endless circuit containeth all things, compasseth the earth, hemmeth in the seas, neither is there any thing of place that is not environed and enclosed with the roominess of heaven; and it is on every side wide and open; and alway so present to all things, that all things universally are placed, as it were, in sight thereof: so we thereby understand that God, possessing the tower⁵ of heaven, therewith also holdeth the governance of all things, is each-where present, seeth, heareth, and ruleth all things.

M. Go forward.

S. God is also therefore said to be in heaven, because that

¹ Psalm. xxii. 1, 2. Rom. i. 8. 1 Cor. i. 4.

² Malachi ii. 10. John viii. 41. 1 Cor. viii. 6. Eph. iv. 5, 6.

³ Deut. x. 17, 18. Psalm x. 18. lxxviii. 5, 6. cxlvi. 6, 7.

⁴ Psalm xi. 5, 6, 7. xxv. 1, 2, &c. xxxvii. 25, 26, &c. Rom. i. 18. ii. 6, 7, 8.

⁵ Psalm xi. 4, 5. xx. 6. xxxiii. 13. cxlii. 4, 5, 6. cxv. 3.

same highest and heavenly¹ region doth most royally shine, and is garnished with his divine and excellent works. Moreover², by God reigning in heaven is declared that he is in eternal and highest felicity, while we as yet in earth, expelled from our country, like children disinherited from their father's goods, live miserably and wretchedly in banishment. It is as much therefore to say, that God³ is in heaven, as if I should call him heavenly and altogether divine; that is to say, incomprehensible, most high, most mighty, most blessed, most good, most great.

M. What profit takest thou of these things?

S. These things do pull out of our hearts base and corrupt opinions concerning God, and do instruct our minds to conceive a far other thinking of our⁴ heavenly Father, than we use to have of earthly parents; to use most great reverence toward his holy majesty, and in worshipping manner to look up to it, and have it in admiration, and certainly to believe that he doth hearken to and hear⁵ our prayers and desires; to put our whole trust in him that is both governor and keeper of heaven and earth. And therewith, also, we are by these words admonished not to ask any thing unmeet for God; but, as speaking to our heavenly Father, to have our hearts⁶ raised from earth, high and looking upward, despising earthly things, thinking upon things above and heavenly, and continually to aspire to that most blessed felicity of our Father, and to heaven as our⁷ inheritance by our Father.

M. This, then, so happy a beginning and entry of prayer, being now opened unto us, go to rehearse me the first petition.

S. First we pray that God's name be hallowed.

M. What meaneth that?

S. Nothing else but that his glory be everywhere⁸ magnified.

M. Why do we ask this first?

S. Because it is most meet that the children should

¹ Psalm viii. 3. xix. 1.

² Psalm viii. 1—4. xi. 4, 5.

³ Psalm l. 3, 4. 6. lvii. 5. 10, 11. lxviii. 32, 33. cxiii. 4, 5.

⁴ Psalm l. 4. 6. xxxix. 5, 6, 7. Matt. xxiii. 9.

⁵ Psalm xx. 6. cii. 15, 17. cxiii. 4, 5.

⁶ Col. iii. 14.

⁷ Rom. viii. 17. Eph. i. 14, 18. Heb. ix. 15. 1 Peter i. 3, 4.

⁸ Psalm lxxxix. 5, 6. Rom. xi. 36. xvi. 27. 1 Cor. x. 31.

principally desire and wish the glory of their father, the ¹servants of their master, and the creatures of the Creator to be increased.

M. Can God's glory be any thing increased or decreased ?

S. The glory of God, forasmuch as it is continually² most ample, cannot indeed in itself be made either greater by increase, or lesser by decrease. For it is not changed with any addition or diminishing, as our earthly things be.³ But our prayer is, that the name of God be made renowned and known to mortal men, and his praise and glory be celebrated here in earth, as it is meet to be. And as the infinite power, wisdom, righteousness, and goodness of God, and all his divine works, do truly set forth the glory and majesty of God, so we wish that they may appear noble and glorious⁴ to us, that the magnificence of the Author of them, as it is in itself most large, so it may also in some sorts shine honourable and excellent among us, and be both privately and publicly praised and honoured.

M. Go forward.

S. Moreover, we pray that the holy name of God⁵ be not evil spoken of for our faults, and, as it were, dishonoured thereby ; but rather that his glory be, by our godliness toward God, and goodness toward men, everywhere magnified. Finally, we wish that the names of all other that in heaven, earth, sea, or elsewhere, have attained the names and honours⁶ of gods, and be worshipped in temples in sundry forms and with sundry ceremonies, or to whom men, filled with error and false fond^{*} opinions, have dedicated their hearts, as it were churches ; the names (I say) of all those imagined and feigned gods, once utterly destroyed, and drowned and defaced with eternal forgetfulness, the only divine name and majesty of God the heavenly Father be great and glorious, and that all men in all countries may acknowledge it, honourably and holily worship and reverence it, and with pure desires and hearts pray to it, call upon it, and crave help of it.

M. Thou hast said well, I pray thee go forward.

S. Secondly, we pray that *God's kingdom may* [†]come ; that [†]*May*, not in ^{orig. c.}is, that he suffer not the divine ⁷truth of his word, which

¹ Malachi i. 6. ² Psal. lvi. 5. 11. ³ civ. 31. ⁴ Psal. xcvi. 1. 3. &c.

⁵ Psal. cxiii. 2, 3. &c. cxiv. 1. cxlv. *roto*. Rom. xi. 36.

⁶ Isa. lii. 5, 6. Ezek. lvi. 10. Rom. iii. 34.

⁷ Gal. xxiv. 14. 23. Psal. xciv. 4. xcvii. 7. 9. cxv. 3, 4. cxxxv. 15.

Rom. i. 23. 1 John v. 21.

[†] Matt. iv. 23. ix. 35. Mark i. 14. John viii. 31, 32.

The Gospel.—The Church.—God's Kingdom eternal.

also Christ calleth the Gospel of the kingdom, to lie hidden in darkness, but that he daily more and more bring it abroad, and with his succour maintain and defend it against the devices, craft, and policy of Satan¹ and of wicked men, and against their feigned treasons, that labour to darken the truth, and to defame it, or spot it with lies; and against the² violence and cruelty of tyrants, that travail by all means to extinguish and oppress the truth, and utterly to root it up; so as it may be made manifest and well known to all men, that there is nothing able to resist the invincible strength of God's truth.

M. Say on more of the kingdom of God.

S. We pray him to bring very many out of darkness into the light, instructed with the doctrine of³ this holy word, and led by truth; and that, winning them to his number and holy company, that is to say, his Church, in the which he reigneth specially, he will continually govern them⁴ with his Spirit, and strengthen them with his aid as his soldiers, always earnestly fighting⁵ with their enemies, the band of sin and the army of Satan, that having strength and stedfastness by his divine power, restraining corrupt and crooked affections, subduing and taming lusts, conquering, vanquishing, putting to flight, and chasing away all vices, they may increase and enlarge the heavenly common-weal and kingdom, God, in the meantime, reigning and ruling imperially in their hearts⁶ by his Spirit.

M. This we see daily done.

S. These things are, indeed, daily done, so as we sufficiently perceive that⁷ God hath an eye both to the godly and the wicked, and so as the kingdom of God may seem to be fair begun in this world; yet we pray that with continual increasing, it may grow so far, that all the reprobate,⁸ that, by the motion of Satan, stubbornly and obstinately resist and strive against God's truth, and, defiling themselves with all vices and heinous sins, refuse to submit themselves to the kingdom and dominion of God, being once subdued and destroyed, and the tyranny of⁹ Satan himself utterly

¹ Matt. xiii. 25. 38, 39. xv. 2, 3. 6. Luke xvi. 8. John iii. 19, 20.

² Luke x. 3. xx. 12. 17, 18. John xvi. 2, 3. xvii. 14, 15.

³ Mark i. 14, 15. Luke iv. 18, 19. John xvii. 17. 19—21. 1 Pet. ii. 9, 10.

⁴ John xvi. 13.

⁵ Rom. iv. 11, 12. viii. 1. 5. &c. x. 12, &c.

⁶ Rom. viii. 9—11. 1 John iii. 24. iv. 13.

⁷ Psal. xxxiv. 15, 16. xxxvii. 9, 10. lvi. 5, 6, 9, 10.

⁸ Matt. xiii. 38, 41. xxii. 6, 7, 13. Luke xix. 14, 27. xii. 45, 46. xx. 16.

⁹ Matt. xxi. 41. Rom. xvi. 20. 1 Cor. xv. 24—26, 54—57.

rooted out, and all the enemies slain, oppressed, and trodden down, so as nothing may once breathe against the beck and power of God, he alone may everywhere gloriously reign, imperially rule, and triumph. And as, while God reigneth¹ by his Spirit in us, men have a certain community with God in this world, so we pray and wish that he will also, by Christ, communicate with us in heaven the joy of the most blessed ²kingdom, and the glory that in everlasting ages of worlds shall never be changed; that we may be not only children but³ also heirs of our heavenly Father; which desire, also, we verily nothing distrust or doubt that our heavenly Father will one day grant us to enjoy.

M. What followeth next?

S. That *God's will be done.* For it is the duty⁴ of children to frame their life according to the will of their fathers; and not, contrariwise, the parents to conform themselves to the will of their children.

M. Dost thou then think that men are able to do any thing against the will of God?

S. Surely it is evident and plainly known among all, that many sins and foul deeds are daily done and committed by mortal men, to the grievous⁵ offending of his will, yet so of God cannot by any force or necessity be compelled, but that he can most easily bring to effect whatsoever he hath⁶ purposed to do. We do therefore pray, not only that that may come to pass which he hath decreed, which must needs come to pass, because the will of God doth ever carry with it a necessity of performing; but forasmuch as our minds⁷, burning with lusts, are commonly carried to desire and to do those things that most displease God, we pray that he will, with the⁸ moving of his Holy Spirit, so change and fashion all the wills of us all to the meaning and will of his majesty, that we may will or wish nothing, much less do any thing that his divine will misliketh; and that whatsoever we perceive⁹ to betide by his will we may receive and suffer it, not only with contented, but also with gladsome hearts.

¹ Rom. viii. 9—11. ¹ John iii. 24. ^{iv.} 13.

² Matt. xxiii. 43. ¹ Cor. ii. 9. ^{Apoc.} xxi. 10, 11, &c.

³ Matt. xxv. 34. ^{Rom.} viii. 15—17. ^{Titus} iii. 7.

⁴ ^{Ps.} xl. 8. ^{Matt.} xxvi. 39, 42. ^{John} iv. 34. ^{v.} 30 ^{vi.} 38. ^{Eph.} vi. 1.

¹ John v. 14.

⁵ ^{Ps.} v. 4, 5. ^{xlv.} 7. ^{3.} cxix. ^{civ.} cxxviii.

⁶ ^{Pa.} cxv. 3. ^{cxxxv.} 6, 7. ^{Rom.} ix. 19. ⁷ ^{Rom.} viii. 7. ^{Gal.} v. 16, 17.

⁸ ^{Rom.} viii. 2, 4, 5. 14—16. ¹ ^{Cor.} ii. 12. ^{iii.} 16.

⁹ ^{Acts} xxi. 14. ¹ ^{Pet.} iii. 17. ^{iv.} 13.

M. Whereto dost thou add, that God's will be done "*in earth as it is in heaven?*"

S. Forsooth, that we be in all things serviceable and obedient to God's majesty, after the example of¹ those heavenly spirits whom we call angels: and as in heaven there is no rebellion, so in earth also there be none anywhere found that will or dare resist and strive against the holy will of God. Yea, and when we behold² the sun and moon, and *stars which we see in the heaven, to be carried with continual motion and perpetual stirring, and with their beams to lighten the earth by the will of God, we behold an example of obedience set forth for us to follow. Moreover, whereas God hath in the holy Scriptures expressly³ declared his will, which he hath plainly notified by giving them the⁴ name of his testament or last will, they that vary from the meaning of the Scriptures, surely they do manifestly depart from the will of God.

* (Other,)
orig. c.

M. Now I think thou hast sufficiently spoken of the first part of the Lord's Prayer, which part containeth these three points that belong only to the glory of God. Now it is good time for us to go forward to the second part, which properly concerneth things profitable for us, and meet for our commodities.

S. The first point of the second part is, *Give us this day our daily bread.*

M. What dost thou mean by the name of daily bread?

S. Not only those things that minister us food and apparel,⁵ but also all other things universally that are needful to the maintaining and preserving of our life, and leading it in quietness without fear.

M. Is there any thing else whereof this word *bread* doth admonish us?

S. ⁶That we seek not and gather together curiously dainty things for banqueting, or precious apparel, or sumptuous household stuff, for pleasure; but that we, despising delicacies and excess, and contented with little, be satisfied

¹ Ps. xci. 11. ciii. 20, 21. civ. 4, 5. Heb. i. 6, 7, 14. Apoc. vii. 11. xix. 10. xxii. 9.

² Ps. xix. 4, 5. civ. 20, &c. cxxxv. 7. cxxxvi. 7—9.

³ Deut. xv. 32. Matt. vii. 21. xii. 50. ⁴ 2 Cor. iii. 6, 14. Gal. iv. 24.

⁵ Ps. civ. 15, 27, &c. cv. *solo.* cxliv. 10—12. cxlv. 14—16.

⁶ Psalm lxxviii. 18—20. 29, 30. cvi. 14. Matt. vi. 25. Luke xvi. 19. 1 Tim. v. 8, 9.

with temperate and healthful diet, and with mean and necessary apparel.

M. How dost thou call bread thine, which thou prayest to have given thee of God?

S. By God's¹ gift it becometh ours, when he liberally giveth it us for our daily uses, though by right it be not due to us.

M. Is there any other cause why thou callest it thy bread?

S. By this word we are put in mind that we must get our living with our labour, or by² other lawful mean, that, being therewith contented, we do never by covetousness* or * Covetise. fraud sack any thing of other men's.

M. Seeing God biddeth us get our living by our own labour, why dost thou ask bread of him?

S. It is God alone that giveth³ fruitfulness to the ground, that maketh the land plentiful, and to bear fruit abundantly; and therefore it is certain that in vain shall we waste and spend out all the course of our life in toil of body and travail of mind⁴, unless it please God to prosper our endeavours. It is meet, therefore, that we daily crave in prayer things necessary for our food and life at the hands of Almighty God, which, according to the divine saying of David, as he created all things⁵, so doth he † also feed and preserve them, † *He, not in orig. c.* and that with thankful hearts we receive the same, as it were, given and reached to us by God, and delivered by his own hand into our hands.

M. Thinkest thou that rich men also, which have flowing plenty and store of all things, must daily crave bread of God?

S. In vain⁶ shall we heap together and lay up plenty, yea, such as may for many years suffice either our vain-glory, or our daily expenses, or necessary use, unless God of his grace do make the use of them healthful to us for our life. Yea, in vain shall we cram meat into⁷ our stomach, unless God's power, by which we are rather fed and sustained, than by nourishments of meat, do give both to the meat power to nourish, and to the stomach ability to digest

¹ Ps. cxv. 8. 10. Matt. vii. 7, 8. 1 Cor. iv. 7. James i. 17.

² Gen. iii. 19. Eph. iv. 28. 2 Thea. iii. 8. 12.

³ Ps. xxiv. 1. lxxv. 9. civ. 13. lxxxv. 12. cxlvii. 8.

⁴ Ps. cxlvii. 1, 2. 1 Cor. iii. 7.

⁵ Ps. civ. cxxxvi. 25. cxlv. 15. cxlvii. &c.

⁶ Ps. xxxiv. 9. Luke i. 53. xii. 15. 1 Tim. vi. 17. Apoc. iii. 17.

⁷ Deut. viii. 3. Ps. lxxviii. 29, 30. Matt. iv. 4.

God prospereth all things.—Carefulness to be eschewed.

it. For which cause, even after supper, we pray to have the daily meat, which we have already received, to be given us of God, that is to say, to be made life-giving and healthful to us.

M. Why be added these words *daily*, and *this day*?

S. To pull out of our hearts the stings and cares¹ for tomorrow, that we be not day and night tormented with them in vain, and that, the unsatiable covetise, and, as it were, raging hunger of excessive wealth², being driven from our minds, we, diligently doing our duty, should daily crave of our most liberal Father that which he is ready daily to give.

M. Go forward to the rest.

S. Now followeth the fifth petition, wherein we pray our Father to forgive us our trespasses.

M. What fruit shall we get by this forgiveness?

S. Most large fruit. For where God³ hath mercy on humble suitors, we shall be in like place and all one favour with him as if we were innocent, holy, and upright in all parts of our life.

M. Is this asking of forgiveness necessary for all men?

S. Yea; forasmuch as there liveth no mortal man that doth not⁴ oft slip in doing his duty, and that doth not oft and grievously offend God; yea, and as⁵ the Scripture beareth witness against us, he that offendeth in any one point is holden manifestly guilty of all, and that he who laboureth to purge himself of one sin to God shall be convicted of a thousand heinous offences: that we may therefore obtain forgiveness of sins⁶, one only hope remaineth, one only refuge for all men, the goodness and mercy of God through Christ. As for them that⁷ do not confess that they have sinned, nor do crave pardon of their defaults, but⁸ with that Pharisee do glory in their innocency and righteousness before God, or rather against God, they exclude themselves from the fellowship of the faithful, to whom this form of prayer is appointed for them to follow, and from the haven and refuge of safety. For this is it that Christ saith, "That he came into this world⁹, not to call the righteous, but sinners to repentance."

¹ Matt. vi. 25. 34. Luke x. 41. Philip. iv. 6. 1 Pet. v. 7.

² 1 Tim. vi. 9, 10.

³ Ps. xxxii. 1, 2. Rom. v. 8. 10. 2 Cor. v. 18. Col. i. 20—22.

⁴ Ps. xiv. 23. xliii. 2, 3. Rom. iii. 10, 11. 1 John i. 8. 10.

⁵ John i. 9. 2. James ii. 10.

⁶ 2 Cor. v. 18—20. 1 John i. 7, 9. ii. 1, 2, 12. ⁷ 1 John i. 8, 10.

⁸ Luke xviii. 9. ⁹ Matt. ix. 15. Luke v. 31, 32. xv. 7. 1 Tim. i. 15.

God freely forgiveth sins.

M. Dost thou affirm that God doth freely forgive our sins?

S. ¹Yea, altogether; for else it could not seem forgiveness but amends: but to make sufficient amends for one, yea, the very least fault, we are not, by any power of ours, in any wise able. We cannot, therefore, with our works, as it were with a certain price², redeem both the offence past and the peace of God, and make recompense of like for like; but ought with all lowly prayers to crave of God pardon both of our fault and punishment, ³which pardon is not possible to be obtained but by only Christ, and most humbly to beseech him to forgive us.

M. But this, and the condition which is by and by after limited unto us, seem scant* to agree fitly together. For • *Scal*
we pray that God so forgive us as we forgive our debtors, or them that *trespass against us*.

S. ⁴Surely God doth offer us forgiveness upon a most reasonable condition, which yet is not so to be taken as if in forgiving men we should so deserve pardon of God, that the same should be as a certain recompense made to God. For then should not God's forgiveness⁵ be freely given, neither had Christ alone, as the Scriptures teach us, and as we have before declared, upon the cross fully paid the pains of our sins due to us. But unless other do find us ready to forgive them, and unless we⁶, in following the mercifulness and lenity of God our Father, do shew ourselves to be his children, he plainly warneth us to look for nothing else at his hand but extreme severity of punishment. He hath, therefore, appointed our easiness to forgive, not as a cause to deserve pardon of God, but to be a pledge to confirm our hearts with sure confidence of God's mercy.

M. Is there, then, no place of forgiveness with God left for them that shew themselves to other not intreatable to forgive and to lay away displeasures, and such as will not be appeased?

S. No place at all. Which both is confirmed and manifest by many other places of the holy Scripture, and, namely, by that parable in the Gospel, of the servant which, owing his lord ten thousand talents, refused at the same

¹ Rom. iii. 24, 15. xi. 5, 6.

² 2 Tim. i. 9, 10. Titus iii. 5.

³ Ps. xxxii. 5, 6. 1 John i. 9. ii. 4.

⁴ Matt. xviii. 32, 33. Luke vi. 36—38.

⁵ Rom. iii. 24, 35. xi. 5, 6. Gal. v. 4.

⁶ Matt. v. 7. Luke vi. 36. James ii. 19.

⁷ Matt. vi. 14, 15. xviii. 24, 28, 29, 33, 34.

We must forgive them that trespass against us.

time to forgive his fellow-servant one hundred pence that he had lent him, he notably warneth us. For¹ according to the same rule of rigour, and the same example, shall justice without mercy be done upon him, that cannot find in his heart to shew lenity and mercy to other.

M. Thinkest thou that suits in law about right and wrong are here condemned?

S. ²A wreakful mind and revengeful of injuries the word of God doth surely condemn. Let contenders at law, therefore, look well to it with what mind they sue any man. But the ³laws and ordinances of common right, and their lawful use, that is to say, such use as is directed by the rule of justice and charity, are not taken away or condemned by the Gospel of Christ. But in this part of the Lord's Prayer our minds are bound to follow the rule of Christian lenity and love, ⁴that we suffer not ourselves to be overcome of evil, that is to say, to be drawn so far by other men's offence, as to have will to render evil for evil, but rather that we overcome evil with good; that is, recompence evil deeds with good deeds, and bear and keep good-will toward our foes, yea, and our cruel and deadly enemies.

M. Now go forward to the sixth petition.

S. Therein we pray that he *lead us not into temptation, but deliver us from evil.* For as we before do ask forgiveness of sins past, so now we pray that⁵ we sin no more. A thousand fears are set before us;⁶ a thousand perils threatened us; a thousand snares provided and laid for us. And we on our part are so⁷ feeble by nature, so unaware to foresee them, so weak to resist them, that with most small force and occasions we are shoved down, and carried headlong into deceit.

M. Go forward.

S. Since, therefore, we be most sharply and continually assaulted both by crafty⁸ and violent men, and by concupiscence and⁹ our own lusts, by the enticements of the flesh, this world, and all means of corruption, but especially by that

¹ Matt. vii. 2, 3. Luke vi. 37, 38. James ii. 13.

² Rom. xii. 19, 20. Heb. x. 30.

³ Rom. xiii. 1, 4, 6, &c. Titus iii. 1. 1 Pet. ii. 2, 13.

⁴ Matt. v. 39, 44. Luke vi. 27, 28. Rom. xii. 14, 17—20.

⁵ John v. 14. viii. 11. 2 Pet. ii. 20—22.

⁶ Matt. x. 16, 17, &c. Eph. vi. 12, &c. 1 Pet. v. 8, 9.

⁷ Matt. xxvi. 41. 1 Cor. i. 27.

⁸ Matt. x. 16, 17. Luke xvi. 8. 2 Cor. i. 13, 15.

⁹ James i. 14. iv. 1. 1 John ii. 16.

subtle, guileful, and old¹ wily serpent, the devil, which, like a ravening² lion, seeking whom he may devour, together with infinite other malicious³ spirits, armed with a thousand crafty means to hurt us, is ever ready to destroy us; and thereby, as our weakness is, we must needs by and by fall down and be utterly undone, we flee to the faithful protection of our⁴ almighty most loving Father; and pray to him in these distresses and perils not to forsake us and leave us destitute, but⁵ so to arm us with his strength, that we may be able not only to resist and fight against the lusts of our flesh, the enticements of this world, and the force and violent assault of Satan, but also to overcome and get the overhand of them; and that therefore he will withdraw our hearts from⁶ vices and offences, that we fall not into them, nor at any time fail in our duty, but may ever lie safe and without fear in⁷ the protection and defence of our most good and also most mighty Father.

M. Then thou meanest by the name of temptation the craft and violence of the devil, the snares and deceits of this world, and the corruptions and enticements of our flesh, by which our souls are moved to sin, and holden fast entangled.

S. Yea, forsooth, Master.

M. Since, then, to catch and entangle men, as it were, in snares of temptation, is the property⁸ of Satan, why dost thou pray that God lead thee not into temptation?

S. God, as he defendeth and preserveth⁹ them that be his, that they be not snared with the guiles of Satan, and so fall into vices and foul sins; so from the wicked¹⁰ he holdeth back and withdraweth his help and succour, whereof they being destitute, blinded with lust and running headlong, are caught in all sorts of deceitful traps, and carried unto all kind of wickedness; and at length, with custom of ill-doings, as it were, gathering a thick¹¹ tough skin, their hearts wax hard; and so they, becoming bondmen, and yielding themselves to slavery to the tyrant Satan, they run in ruin to their undoing and everlasting destruction.

¹ Gen. iii. 1, &c. ² Cor. xi. 3. ³ Apoc. xii. 4. ⁴ xx. 2. ⁵ 1 Pet. v. 8.

⁶ Eph. vi. 11, 12.

⁷ John xvi. 33. ⁸ 1 John iv. 4. v. 4.

⁹ Rom. xvi. 20. ¹⁰ Eph. vi. 10. ¹¹ 2 Tim. iv. 17, 18.

¹² Rom. viii. 4. 6. ¹³ 1 Pet. iv. 1, 2.

¹⁴ Ps. xci. 1—10. ¹⁵ cxxi. *toto*.

¹⁶ Acts v. 3. ¹⁷ 1 Cor. vii. 5.

¹⁸ Luke xxii. 31, 32. ¹⁹ 1 Cor. xv. 10. ²⁰ 2 Cor. xii. 9. ²¹ Eph. vi. 10, 11.

²² 2 Tim. iv. 17, 18.

²³ 1 Kings xvi. 14. ²⁴ Gal. v. 4. ²⁵ 1 Pet. v. 5. ²⁶ Judges i.

²⁷ Isaiah vi. 10. ²⁸ 2 Cor. iv. 3, 4. ²⁹ Eph. iv. 18, 19.

The conclusion of the Lord's Prayer.—God's glory.

M. There remaineth yet a certain appendant of the Lord's Prayer.

S. For thine is the kingdom, and the power, and the glory, for ever. *Amen.*

M. Why would Christ have this conclusion added?

S. First, to make us understand, that our sure confidence of obtaining all those things that we have before prayed for, standeth in his goodness and power, and not¹ in any deservings of our own or of others. For by these words is declared, that there is nothing that He which ruleth and governeth² the world, in whose dominion and power are all things which most nobly shining in most ample and immortal glory, infinitely excelleth above all other, either cannot or will not give us³, when we pray for it, so that it be asked rightly and with assured faith, that now there be no more doubting left in our hearts; which is also declared and confirmed by this word⁴, *Amen*, added to the end of the prayer. Moreover, forasmuch as God alone is able at his own will⁵ to give whatsoever he hath appointed, it most plainly appeareth, that of him alone all these things both ought to be asked, and may be obtained; and that there is⁶ no peril or evil of ours so great, which he is not able most easily, by his exceeding power, wisdom, and goodness, to overcome and drive from us, and also to turn it to our safety.

M. Why is there in the latter end mention made of the glory of God?

S. To teach us to conclude all our prayers with praises of God: for that is the⁷ end whereunto all things ought to be referred; that issue ought always to be set before the eyes of us Christians, for all our doings and our thoughts to reach unto, that God's honour be most largely amplified and gloriously set out to sight: howsoever yet among men, in whose hearts Christian religion is not settled, there is scarce any one found, that, for his enterprises attempted and perils adventured, desireth⁸ not glory as a reward of his deeds and virtues, which yet, as not true and sound glory, but vain

¹ Ps. iii. 3. 8. Hosea xiii. 9. John x. 28.

² Ps. xx. 27. xxiv. 1. 7, &c. xxix. 1, 2, &c. xlviii. *total.* xcv. 3, 4, &c. 1 Tim. vi. 15, 16.

³ Matt. vii. 10. xxi. 22. James i. 6.

⁴ 2 Cor. i. 20.

⁵ Ps. cxv. 3. 2 Cor. ix. 8. Eph. iii. 20. 1 Tim. vi. 15, 16.

⁶ 2 Cor. i. 8—10. 2 Tim. iv. 17, 18. Judges xxiv.

⁷ 1 Cor. x. 31. Eph. iii. 20, 21. Phil. i. 11. 1 Tim. i. 17. Judges xxv.

⁸ Matt. vi. 1—6. Gal. v. 26. Phil. ii. 3. iii. 19.

Thanksgiving part of the worshipping of God.

show and boasting, the Lord vehemently and earnestly commandeth them that be his to eschew.

M. Then after entreating of prayer, shall we fitly and in good time add somewhat of the praises of God and thanksgiving?

S. Surely¹ most fitly. For not only in the last end of the Lord's Prayer God's glory is mentioned, but also the very first entry of it beginneth with the glory and praises of God. For when we pray that God's name be hallowed, what pray we else than that, of all his works, his glory be established, that is, that he be judged, in forgiving sinners,² merciful; in punishing³ the wicked, righteous; in performing his promises⁴, true; in heaping daily benefits upon the unworthy⁵, most good and liberal; that whatsoever⁶ of his works we see or understand, we be thereby stirred to advance his glory with praises. So was it God's will to have his glory most nearly joined with prayer to him. For meet it is, that as, when we are touched and troubled⁷ with distresses, we flee as humble petitioners to God's help and mercy; so we unfeignedly acknowledge that by him we obtain deliverance from all evils and griefs, and that he is to us the only author of all good things. For of whom we crave pardon and all good things, to him, when he giveth them, not in heart and speech to render thanks were surely most great unkindness. We ought therefore continually, with⁸ mindful hearts and due honours to yield deserved thanks to the ever living God.

M. Go forward.

S. Moreover,⁹ to praise and magnify God's goodness, justice, wisdom, and power, and to give him thanks in our own name and in the name of all mankind, is parcel of the worshipping of God, belonging as properly to his majesty as prayer; wherewith if we do not rightly worship him, surely we shall not only be unworthy of his¹⁰ so many and so great benefits as unthankful persons, but also shall be most worthy of eternal punishments, as wicked against God.

M. Since we also receive benefits of men, shall it not also be lawful to give them thanks?

¹ Rom. i. 8. 10. ² Cor. i. 11. Eph. i. 15. Phil. i. 3, 4.

² Ps. li. 1.

³ Rom. i. 18.

⁴ Rom. iii. 3, 4.

⁵ Ps. lxxv. 9, &c. lxxviii. 5, &c.

⁶ Ps. xix. 1, 2.

⁷ Ps. xxxiv. 1, 2. 1. 14, 15. 23. 1 Thes. i. 2. 5. 18.

⁸ 2 Thes. i. 3.

⁹ Ps. xcii. 1. xciii. ciii. toto.

¹⁰ Ps. xxix. 1, 2. 1. 14, 15. 23. Rom. xv. 6.

¹⁰ Luke xvii. 17. John v. 44. Rom. i. 21. 24. 1 Pet. iv. 11.

S. Whatsoever benefits men do to us, we ought¹ to account them received of God, because he alone indeed doth give us them by the ministry of men. For which cause also, though men ought not to be beneficial and liberal of intent to get thanks, but to set forth the² glory of God, yet to give thanks to them that³, moved by kindness, grant us any thing beneficially and friendly, why should it not be lawful, since both⁴ equity requireth it, and by law of natural kindness we are bound unto it? Yea, and God himself, by this mean binding us unto them, willet us to acknowledge the same.

M. Dost thou, then, allow a thankful mind to men also?

S. Yea. Since our thankfulness to men redoundeth to God himself, because from the spring-head of his divine liberality, as it were by certain guiding of water-courses, God conveyed his⁵ benefits to us by the hands of men. Therefore, if we shew not ourselves thankful to men, we shall be also unthankful to God himself. Only this let us look well to, that his⁶ full glory return and redound to God alone, as to the author and fountain of all good things.

M. Is there any rule and prescribed form for us certainly to follow, when we glorify and honour God, or give him thanks?

S. Innumerable praises of God are commonly to be seen set out in his word, from the rule whereof if we vary not, we shall alway have a good pattern to follow, in giving to God his glory and honour, and in yielding him thanks. Finally, in a sum, seeing the holy Scriptures do teach that God is⁷ not only our Lord, but also our Father and Saviour, and we likewise are his children and servants, it is most meet that we employ all⁸ our life to the setting out of his glory, render to him his due honour, worship, pray to and reverence him, and with heart and mouth continually thank him; since we are to this⁹ end created by him, and placed in this world, that his immortal glory should be in most great honour among men, and rise to most high magnificence.

¹ 1 Cor. xii. 6, 11. 2 Cor. ix. 9, 12. 1 Pet. iv. 10, 11.

² Matt. v. 16. 1 Pet. ii. 12. ³ Ps. xvi. 3.

⁴ Matt. v. 43, 46, 47. Luke vi. 32—34. Acts xxiv. 2, 3.

⁵ 1 Cor. xii. 6, 11. 1 Pet. iv. 10, 11.

⁶ Ps. cxv. 1. Matt. v. 16. 2 Cor. iv. 15. ix. 9, 11—13. 1 Pet. ii. 12.

⁷ Deut. x. 17, 20. xxviii. 58. Mal. i. 6, 7. ii. 10.

⁸ Ps. xxix. 1, 2. xxxiv. 1, 2. xcii. 1. ciii. *toto*. Rom. xv. 6.

⁹ Prov. xvi. 4. Isaiah xliiii. 7. Rom. xi. 36. Col. i. 16.

OF SACRAMENTS.

—o—

THE FOURTH PART OF RELIGION.

Of how many parts a Sacrament standeth.

M. Now, having ended our treating of the law of God, of the Creed, or Christian confession, and also of prayer and of thanksgiving, it resteth last of all to speak of the sacraments and divine mysteries, which alway have prayer and thanksgiving joined unto them. Tell me, therefore, what is a sacrament?

S. 'It is an outward testifying of God's good-will and bountifulness toward us, through Christ, by a visible sign representing an invisible and spiritual grace, by which the promises of God, touching forgiveness of sins and eternal salvation given through Christ, are, as it were, sealed, and the truth of them is more certainly confirmed in our hearts.

M. Of how many parts consisteth a sacrament?

S. Of two parts:² the outward element, or visible sign and invisible grace.

M. Why would God so have us to use outward signs?

S. Surely we are not endued with mind and understanding so heavenly and divine, that the graces of God do appear clearly of themselves to us, as it were to angels. By this mean, therefore, God hath provided for our weakness, that we which are earthly and blind should in outward elements and figures, as it were in certain glasses, behold the heavenly graces which otherwise we were not able to see. And greatly for our behoof it is that God's promises should be also presented to our senses, that they may be confirmed to our minds without doubting.

M. But is it not a manifest proof of infidelity in us, not to give sure faith to God's promises, unless we be underproped with such helps?

S. Surely we are endued³ with slender and imperfect

¹ Matt. iii. 11. xxvi. 26. xxviii. 19. John iii. 5. Acts ii. 38. Rom. vi. 3, 4. 1 Cor. x. 16. xi. 24, &c. Gal. iii. 27. 1 Pet. iii. 24.

² Matt. xxvi. 26. John v. Acts ii. 38. Gal. iii. 26, 27.

³ Matt. vi. 30. viii. 28. xvi. 8.

faith so long as we are in this world, and yet we cease not to be faithful. For the remnants of distrust, which alway stick in our flesh, do shew the weakness of our faith, ¹but yet do not utterly quench it. These remnants of distrust, though we cannot altogether shake off, yet we must with continual increasing even to the end of our life travail toward ²perfection of faith, in which endeavour the use of sacraments doth much further us.

M. Is there any other cause why the Lord would also have the use of external signs practised?

S. The Lord did furthermore ordain his mysteries to this end: that they should be certain marks and ³tokens of our profession, whereby we should, as it were, bear witness of our faith before men, and should plainly shew that we are partakers of God's benefits with the rest of the godly, and that we have all one concord and consent of religion with them, and should openly testify that we are not ashamed ⁴of the name of Christians, and to be called the disciples of Christ.

M. What thinkest thou then of them that think they may spare the divine mysteries as things not of so great necessity?

S. First, they cannot fail this so godly and due a duty without ⁵most heinous offence against God the Father, and our Saviour Jesus Christ, and also against his Church. For what were that else than indirectly to deny Christ? And he that vouchsafeth not to profess himself a Christian is not worthy to be counted in the number of Christians. Again, they that would refuse the use of sacraments as if ⁶they had no need of them, I think were worthy to be condemned, not only of most high presumption, but also of unkind wickedness against God; forasmuch as they do despise not only the helps of their own weakness, but also God himself, the author of them, refuse ⁷his grace, and (as much as in them lieth) extinguish his Spirit.

M. Thou conceivest well the right understanding con-

¹ Luke xvii. 5. Acts xvi. 5. Rom. i. 17. xiv. 1.

² 1 Cor. ix. 34. 2 Cor. v. 7, 8. Heb. v. 1.

³ Matt. xxvi. 26. xxviii. 19. Acts ii. 38. 41. 1 Cor. xi. 20. Eph. iv. 5.

⁴ John ix. 22. xiii. 42. xix. 38. Acts xi. 26. 1 Pet. iv. 16.

⁵ John iii. 5. Luke xiv. 18. 24. 1 Cor. xi. 20. Matt. x. 33. Mark iii. 38.

⁶ John iii. 5. Luke xiv. 14.

⁷ 2 Cor. vi. 1. 2 Thess. v. 19.

cerning the visible signs and outward use of the sacraments. But whereas, secondly, thou givest to the sacraments the strength and efficacy to seal and confirm God's promises in our hearts, thou seemest to assign to them the proper offices of the Holy Ghost.

S. To lighten and give bright clearness to men's¹ minds and souls, and to make their consciences quiet and in security, as they be indeed, so ought they to be accounted the proper work of the Holy Ghost alone, and to be imputed to him, and this praise not to be transferred to any other. But this is no impediment but that God may give to his mysteries the second place in quieting and stablishing our minds and consciences, but yet so that nothing be abated from the virtue of his Spirit. Wherefore we must determine that the outward element hath neither² of itself nor in itself inclosed the force and efficacy of the sacrament, but that the same wholly floweth from the Spirit of God, as out of a spring-head, and is by the divine mysteries, which are ordained by the Lord for this end, conveyed unto us.

M. How many sacraments hath God ordained in his Church?

S. Two.

M. Which be they?

S. ³Baptism and the holy supper, which are commonly used among all the faithful. For by the one we are born again, and by the other we are nourished to everlasting life.

M. Then tell me first what thou thinkest of baptism?

S. Whereas by nature we are⁴ the children of wrath, that is, strangers from the Church, which is God's household, baptism is, as it were⁵, a certain entry, by which we are received into the Church, whereof we also receive a most substantial testimony, that we are now⁶ in the number of the household, and also of the children of God; yea, and that we are joined and grafted into⁷ the body of Christ, and

¹ Luke xii. 12. John i. 33. vi. 63. xiv. 17. 26. 1 Cor. xii. 4. 6.

² John i. 33. Acts i. 5. x. 47.

³ Matt. xxvi. 26. xxviii. 19. John iii. 5. vi. 35. Titus iii. 5.

⁴ Eph. ii. 3.

⁵ Matt. xxviii. 19. Mark xvi. 16. John iii. 5. Titus iii. 5.

⁶ Rom. viii. 15—17. Eph. ii. 19.

⁷ 1 Cor. vi. 15. xviii. 27. Gal. iii. 27. Eph. iv. 15, 16. v. 30.

become his members, and do grow into one body with him.

M. Thou saidest before that a sacrament consisteth of two parts, the outward sign and inward grace. What is the outward sign in baptism?

S. ¹Water; wherein the person baptized is dipped or sprinkled with it *in the name of the Father, and of the Son, and of the Holy Ghost.*

M. What is the secret and spiritual grace?

S. It is of two sorts; that is, ²forgiveness of sins, and regeneration; both which in the same outward sign have their full and express resemblance.

M. How so?

S. First, as the uncleannesses of the body are washed away with water, so the ³spots of the soul are washed away by forgiveness of sins. Secondly⁴, the beginning of regeneration, that is, the mortifying of our nature, is expressed by dipping in the water, or by sprinkling of it. Finally, when we by and by rise up again out of the water, under which we be for a short time, the new life, which is the other part, and the end of our regeneration, is thereby represented.

M. Thou seemest to make the water but a certain figure of divine things.

S. ⁵It is a figure indeed, but not empty or deceitful, but such as hath the truth of the things themselves joined and knit unto it. For as in baptism God truly delivereth us forgiveness of sins and newness of life, so do we certainly receive them.⁶ For God forbid that we should think that God mocketh and deceiveth us with vain figures.

M. Do we not, then, obtain forgiveness of sins by the outward washing or sprinkling of water?

S. No. For only Christ hath⁷ with his blood washed and clean washed away the spots of our souls. This honour therefore it is not lawful to give to the outward element. But the Holy Ghost, as it were, ⁸sprinkling our consciences

¹ Matt. iii. 16. xxviii. 19. John iii. 5. 23. Acts viii. 36. 38.

² Mark i. 4. John iii. 5. Acts ii. 38. Titus iii. 5.

³ Acts xxii. 16. Eph. v. 26. Titus iii. 5, 6.

⁴ John iii. 5. Rom. vi. 3. 5—7. Titus iii. 5.

⁵ John iii. 5. Acts xxii. 16. Eph. v. 26. Titus iii. 3.

⁶ John xiv. 6. 17. Rom. iii. 4. Heb. x. 23.

⁷ Matt. xxvi. 28. Eph. i. 7. v. 25. Col. i. 14. 20. Tit. iii. 5, 6. Apoc. i. 5.

⁸ John iii. 5. Rom. viii. 15, 16. Heb. ix. 14. x. 12.

with that holy blood, wiping away all the spots of sin, maketh us clean before God. Of this cleansing of our sins we have a seal and pledge in the sacrament.

M. But whence have we regeneration?

S. None other ways but from the death and resurrection of Christ.¹ For by the force of Christ's death our old man is, after a certain manner, crucified and mortified, and the corruptness of our nature is, as it were, buried, that it no more live and be strong in us. And by the beneficial mean of his resurrection, he giveth us grace to be newly formed unto a new life, to obey the righteousness of God.

M. ²Do all generally, and without difference, receive this grace?

S. The only faithful* receive this fruit: but the unbelieving, in refusing the promises offered them by God, shut up the entry against themselves, and go away empty. Yet do they not thereby make that the sacraments lose their force and nature.

* In orig. c. transposed.

M. Tell me then, briefly, in what things the use of baptism consisteth?

S. In faith and repentance. For³ first we must with assured confidence hold it determined in our hearts, that we are cleansed by the blood of Christ from all filthiness of sin, and so be acceptable to God, and that his Spirit dwelleth within us. And then we must continually, with all our power and endeavour, travail in ⁴mortifying our flesh, and obeying the righteousness of God, and must by godly life declare to all men that we have in baptism, as it were, ⁵put on Christ, and have his Spirit given us.

M. Since infants cannot by age perform those things that thou speakest of, why are they baptized?

S. That faith and repentance go before baptism is required only in persons so grown in years⁶, that by age they are capable of both. But to infants the promise⁷ made to

¹ Rom. vi. 3. *toto*.

² Mark xvi. 16. John i. 12. iii. 16. 18.

³ Matt. xxvi. 28. Mark xvi. 16. Rom. viii. 9. 11. 15—17. Eph. i. 7. v. 25, 26. Col. i. 14. 20.

⁴ Rom. vi. 3. 6. 11. 13. 19. viii. 13. Eph. iv. 24. Col. iii. 5.

⁵ Rom. xiii. 14. Gal. iii. 26, 27.

⁶ Mark xvi. 16. John iii. 16. 18.

⁷ Rom. iii. 3. iv. 21, 22. 24. Heb. x. 23.

Comparing of Circumcision with Baptism.

the Church by Christ, in whose faith¹ they are baptized, shall for the present time be sufficient; and then afterward, when they are grown to years, they must needs themselves acknowledge the truth of their baptism, and have the force thereof to be lively in their souls, and to be represented in their life and behaviour.

M. How shall we know that infants ought not to be kept from baptism?

S. Seeing God², which never swerveth from truth, nor in any thing strayeth from the right way, did not exclude infants³ in the Jewish Church from circumcision, neither ought our infants to be put back from baptism.

M. Thinkest thou these so like, and that they both have one cause and order?

S. Altogether. For as Moses⁴ and all the Prophets do testify that circumcision was a sign of repentance, so doth St. Paul teach that it was a sacrament of faith. Yet the ⁵ Jews' children, being not yet by age capable of faith and repentance, were nevertheless circumcised; by which visible sign God shewed himself in the Old Testament to be the Father of young children and of the seed of his people. Now since it is certain that the grace of God is both⁶ more plentifully poured and more clearly declared in the Gospel by Christ, than at any time it was in the Old Testament by Moses, it were a great indignity if the same grace should now be thought to be either obscurer or in any part abated.

M. Go forward:

S. ⁷Since it is certain that our infants have the force, and, as it were, the substance of baptism common with us, they should have wrong done them if the sign, which is inferior to the truth itself, should be denied them; and the same, which greatly availeth to testifying of the mercy of God and confirming his promises, being taken away, Christians should be defrauded of a singular comfort which they that were in old

¹ Matt. xxviii. 19.

² Rom. iii. 3, 4. iv. 21. Heb. x. 23.

³ Gen. xvii. 10—12. Luke i. 59. ii. 21. Acts vii. 8. Phil. iii. 5.

⁴ Deut. x. 16. xxx. 6. Jer. iv. 4.

⁵ Rom. viii. 28, 29. iv. 11. Gen. xvii. 7, 10, 11, &c.

⁶ Acts ii. 17, 18. x. 45. 2 Cor. iii. 6—9. Gal. iii. 23, 24. Tit. iii. 5, 6.

⁷ Matt. xviii. 3, 4. 10. xix. 14. Luke xviii. 15—17. Rom. iv. 16. 23, 24.

1 Pet. ii. 2.

time enjoyed, and so should our infants be more hardly dealt with in the New Testament, under Christ, than was dealt with the Jews' infants, in the Old Testament under Moses. Therefore most great reason it is, that by baptism, as by the print of a seal, it be assured to our infants that they be heirs of God's grace, and of the salvation promised to the seed of the faithful.

M. Is there any more that thou wilt say of this matter?

S. Since the Lord Christ calleth infants unto him, and commandeth that no man forbid them to come, embraceth them when they come to him, and testifieth that to them the kingdom of heaven belongeth, whom God vouchsafeth to be in the heavenly palace, it seemeth a great wrong that men should forbid them the first entry and door thereof, and after a certain manner to shut them out of the Christian commonweal.

M. It is so. But whereas thou didst say before, that children, after they were grown more in years, ought to acknowledge the truth of their baptism, I would thou shouldst now speak somewhat more plainly thereof.

S. Parents and schoolmasters did in old time diligently instruct their children, as soon as by age they were able to perceive and understand, in the first principles of Christian religion, that they might suck in godliness almost together with the nurse's milk, and straightways after their cradle might be nourished with the tender food of virtue towards that blessed life. For the which purpose also little short books, which we name catechisms, were written, wherein the same or very like matters as we are now in hand with, were entreated upon. And after that the children seemed to be sufficiently trained in the principles of our religion, they brought and offered them unto the bishop.

M. For what purpose did they so?

S. That children might after baptism do the same which such as were elder, who were also called *catechumeni*, that is, scholars of religion, did in old time before, or, rather, at baptism itself. For the bishop did require, and the children did render, reason and account of their religion and faith: and such children as the bishop judged to have sufficiently

¹ Rom. iv. 16.

² Matt. xviii. 3, 4. 10. xix. 14. Mark x. 13, 14. 17.

Confirmation.—The abuse of Confirmation.

profited in the understanding of religion he allowed, and laying his hands upon them, and blessing them, let them depart. This allowance and blessing of the bishop our men do call Confirmation.

M. But there was another confirmation used of late?

S. Instead of this most profitable and ancient confirmation, they conveyed a device of their own, that is, that the bishop should not examine children, whether they were skilled in the precepts of religion or no, but that they should anoint young infants unable yet to speak, much less to give any account of their faith; adjoining also other ceremonies unknown unto the Holy Scripture and the primitive Church. This invention of theirs they would needs have to be a sacrament, and accounted it in manner equal in dignity with baptism; yea, some of them preferred it also before baptism. By all means they would that this their confirmation should be taken for a certain supplying of baptism, that it should thereby be finished and brought to perfection, as though baptism else were imperfect, and as though children, who in baptism had put upon them Christ with his benefits, without their confirmation were but half Christians; than which injury no greater could be done against the divine sacrament, and against God himself, and Christ our Saviour, the author and founder of the holy sacrament of baptism.

M. It were to be wished therefore that the ancient manner and usage of examining children were restored again?

S. Very much to be wished surely. For so should parents be brought to the satisfying of their duty in the godly bringing up of their children, which they now for the most part do leave undone, and quite reject from them; which part of their duty if parents or schoolmasters would at this time take in hand, do, and thoroughly perform; there would be a marvellous consent and agreement in religion and faith, which is now in miserable sort torn asunder: surely all should not either lie so shadowed and overwhelmed with the darkness of ignorance, or with dissensions of divers and contrary opinions be so disturbed, dissolved and dissipated, as it is at this day: the more pity it is, and most to be sorrowed by all good men for so miserable a case.

M. It is very true that thou sayest. Now tell me the order of the Lord's supper.

S. It is even the same which the Lord Christ did institute, who in the same night that he was betrayed,¹ took bread, and when he had given thanks, he brake it, and gave it to his disciples, saying, *Take, eat, this is my body, which is given for you ; do this in remembrance of me.* Likewise after supper he took the cup, and when he had given thanks he gave it to them, saying, *Drink ye all of this ; for this is my blood of the New Testament, which is shed for you and for many for remission of sins. Do this as oft as ye shall drink it in remembrance of me. For so oft as ye shall eat this bread, and drink of this cup, ye shall shew the Lord's death till he come.* This is the form and order of the Lord's supper, which we ought to hold, and holily to keep till he come.

M. For what use ?

S. ²To celebrate and retain continually a thankful remembrance of the Lord's death, and of that most singular benefit which we have received thereby ; and that as in baptism we were once born again, so with the Lord's supper we be always fed and sustained to spiritual and everlasting life.

M. Thou sayest then that it is enough to be once baptized as to be once born ; but thou affirmest that the Lord's supper, like as food, must be often used.

S. Yea forsooth, master.

M. Dost thou say that there are two parts in this sacrament also, as in baptism ?

S. Yea. The one part³, the bread and wine, the outward signs, which are seen with our eyes, handled with our hands, and felt with our taste ; the other part⁴, Christ himself, with whom our souls, as with their proper food, are inwardly nourished.

M. And dost thou say that all ought alike to receive both parts of the sacrament ?

S. Yea verily, master. For since the Lord hath expressly so ⁵commanded, it were a most high offence in any part to abridge his commandment.

M. Why would the Lord have here two signs to be used ?

¹ 1 Cor. xi. 23, 24. Micah xxvi. 26. Mark xiv. 22. Luke xxii. 19.

² Luke xxviii. 19. 1 Cor. xi. 24, 26.

³ Matt. xxvi. 26, 27, 29. Luke xxii. 19. 1 Cor. xi. 23—28.

⁴ John vi. 35. 48. 50—52.

⁵ Matt. xxvi. 27. Mark xiv. 23.

S. First he severally gave the signs both of his body and blood, that it might be the more plain express image of his death which he suffered, his body being torn¹, his side pierced, and all his blood shed, and that the memory thereof so printed in our hearts should stick the deeper. And moreover, that the Lord might so provide for and help our weakness, and thereby manifestly declare, that as the bread for nourishment of our bodies², so his body hath most singular force and efficacy spiritually to feed our souls: and as with wine men's hearts are cheered, and their strength confirmed, so with his blood our souls are relieved and refreshed; that certainly assuring ourselves that he is not only³ our meat, but also our drink, we do not anywhere else but in him alone seek any part of our spiritual nourishment and eternal life.

M. Is there then not an only figure, but the truth itself of the benefits that thou hast rehearsed, delivered in the supper?

S. What else? For since Christ is⁴ the truth itself, it is no doubt that the thing which he testifieth in words, and representeth in signs, he performeth also in deed, and delivereth it unto us; and that he as surely maketh them⁵ that believe in him partakers of his body and blood, as they surely know that they have received the bread and wine into their mouth and stomach.

M. Since we be in the earth, and Christ's body in heaven, how can that be that thou sayest?

S. We must lift our souls and hearts from earth, and⁶ raise them up by faith to heaven, where Christ is.

M. Sayest thou then the mean to receive the body and blood of Christ standeth upon faith?

S. Yea. For when⁷ we believe that Christ died to deliver us from death, and that he rose again to procure us life, we are partakers of the redemption purchased by his death, and of his life, and all other his good things; and, with the same conjoining wherewith the head and⁸ mem-

¹ John xix. 14. ² John vi. 30, 31. 36. ³ John vi. 35. 53—55, &c.

⁴ John i. 17. xiv. 6. ⁵ John vi. 54. 63, 64.

⁶ John vi. 62. 64. Col. iii. 1. Heb. iv. 14. 16.

⁷ John vi. 35. Acts iv. 10. 12. Rom. iv. 24. 26. v. 8. xiv. 9.

⁸ 1 Cor. vi. 15. xii. 27. Eph. iv. 15, 16. iii. 33.

In the Lord's Supper we are fed to eternal life.

bers are knit together, he coupleth us to himself by secret and marvellous virtue of his Spirit, even so that we be members of his body, and be of his flesh and bones, and do grow into one body with him.

M. Dost thou then, that this conjoining may be made, imagine the bread and wine to be changed into the substance of the flesh and blood of Christ?

S. There is no need to invent any such change. For both the Holy Scriptures and the best and most ancient expositors, do teach that by baptism we are¹ likewise the members of Christ, and are of his flesh and bones, and do grow into one body with him, when yet there is no such change made in the water.

M. Go on.

S. In both the sacraments the substances of the outward things not changed, but² the word of God and heavenly grace coming to them, there is such efficacy that as by baptism we are once³ regenerate in Christ, and are first, as it were, joined and grafted into his body; so, when we⁴ rightly receive the Lord's supper, with the very divine nourishment of his body and blood, most full of health and immortality, given to us by the work of the Holy Ghost, and received of us by faith, as the mouth of our soul, we are continually fed and sustained to⁵ eternal life growing together in them both into one body with Christ.

M. Then Christ doth also otherwise than by his supper only give himself unto us, and knitteth us to himself with most straight conjoining.

S. Christ did then principally give himself to us to be the author of our salvation, when⁶ he gave himself to death for us, that we should not perish with deserved death. By⁷ the Gospel also he giveth himself to the faithful, and plainly teacheth that he is that lively bread that came down from heaven to nourish their souls that believe in him. And

¹ Rom. ix. 5. 1 Cor. xii. 12, 13. Eph. iv. 15, 16. iii. 30. Gal. iii. 27.

² Eph. v. 26. Gal. iii. 27. Titus iii. 5. ³ John iii. 5. Titus iii. 5.

⁴ John vi. 35. 51. 54, 55. 1 Cor. xi. 28, 29. ⁵ John vi. 51. 54.

⁶ Rom. iv. 25. v. 8. 1 Cor. xv. 3. v. 14, 15, 21.

⁷ Mark xvi. 15, 16. John vi. 35. 47, 48. 58. Rom. i. 16. 1 Cor. xv. 1.

2 Cor. iv. 4.

We most truly receive Christ's body in the Supper.

also¹ in baptism, as is before said, Christ gave himself to us effectually, for that he then made us Christians.

M. And sayest thou that there be no less straight bands of conjoining in the supper?

S. In the Lord's supper, both that communicating which I spake of, is confirmed unto us, and² is also increased, for that each man is both by the words and mysteries of God ascertained that the same belongeth to himself, and that Christ is by a certain peculiar manner given to him, that he may most fully and with most near conjunction enjoy him, insomuch that not only our souls are nourished with³ his holy body and blood as with their proper food; but also our bodies, for that they partake of the sacraments of eternal life, have, as it were by a pledge given them, a certain hope assured them of resurrection and immortality, that at length⁴ Christ abiding in us, and we again abiding in Christ, we also, by Christ abiding in us, may obtain not only everlasting life, but also the glory which his Father gave him. In a sum, I say thus: as I imagine not any gross joining, so I affirm that same secret and marvellous communicating of Christ's body in his supper to be most near and straight, most assured, most true, and altogether most high and perfect.

M. Of this that thou hast said of the Lord's supper, me-seems, I may gather that the same was not ordained to this end, that Christ's body, should be offered in sacrifice to God the Father for sins.

S. It is not so offered. For he, when he did institute his supper, commanded us⁵ to eat his body, not to offer it. As for the prerogative⁶ of offering for sins, it pertaineth to Christ alone, as to him which is the eternal Priest, which also when he died upon the cross, once made that only and everlasting sacrifice for our salvation, and fully performed the same for ever. For us there is nothing left to do, but to take the use and benefit of that eternal sacrifice

¹ Mark xvi. 16. Rom. vi. 3, &c. 1 Cor. xii. 13. Gal. iii. 26, 27.

² Matt. xxvi. 26. 2 Cor. x. 16. xi. 14. ³ John v. 51, 53, 54.

⁴ John i. 54, 57. xvii. 22.

⁵ Matt. xxvi. 28. 2 Cor. xi. 24, &c.

⁶ Heb. v. 6, 8, 9. vii. 27. ix. 26—28. x. 10, 14.

The Supper of the Lord respecteth Christ's death.

bequeathed us by the Lord himself, which we chiefly do in the Lord's supper.

M. Then I perceive the holy supper sendeth us to the death of Christ, and to his sacrifice once done upon the cross, by which alone God is appeased toward us.

S. It is most true. For by bread and wine, the signs, is assured unto us, that¹ as the body of Christ was once offered a sacrifice for us to reconcile us to favour with God, and his blood once shed, to wash away the spots of our sins, so now also in his holy supper² both are given to the faithful, that we surely know that the reconciliation of favour pertaineth to us, and may take and receive the fruit of the redemption purchased by his death.

M. Are then the only faithful fed with Christ's body and blood?

S. They only. For to whom he communicateth his body, ³to them (as I said,) he communicateth also everlasting life.

M. Why dost thou not grant that the body and blood of Christ are included in the bread and cup, or that the bread and wine are changed into the substance of his body and blood?

S. Because that were to bring in doubt⁴ the truth of Christ's body, to do dishonour to Christ himself, and to fill them with abhorring that receive the sacrament, if we should imagine his body either to be enclosed in so narrow a room, ⁵or to be in many places at once, or⁶ his flesh to be chewed in our mouth with our teeth, and to be bitten small, and eaten as other meat.

M. Why then is the communicating of the sacrament damnable to the wicked, if there be no such change made?

S. Because they come to the holy and divine mysteries⁷ with hypocrisy and counterfeiting, and do wickedly profane them, to the great injury and dishonour of the Lord himself that ordained them.

¹ Rom. v. 8. vi. 10. 1 Cor. xv. 3. 2 Cor. v. 14, 15. 1 Pet. iii. 18.

² Matt. xxvi. 16—18. Luke xxii. 19. 1 Cor. xi. 24—26.

³ John vi. 51. 53, 54. 56, 57, &c.

⁴ Luke xxiv. 39. John xx. 25. 27.

⁵ Matt. xxviii. 6. Luke xxiv. 6. John xii. 18. xvi. 28.

⁶ John vi. 52. 60, 61.

⁷ 1 Cor. xi. 27—29.

The duty of them that come to the Supper.

M. Declare then what is our duty, that we may come rightly to the Lord's supper.

S. Even the same that we are taught in the holy Scriptures, namely¹, to examine ourselves, whether we be true members of Christ.

M. By what marks and tokens shall we manifestly find it?

S. First, if ²we heartily repent us of our sins, which drove ³Christ to death, whose mysteries are now delivered us; next, if we stay ourselves, and rest upon⁴ a sure hope of God's mercy through Christ, with a thankful ⁵remembrance of our redemption purchased by his death. Moreover, if we conceive an earnest mind and determined purpose to lead our life godlily ⁶hereafter. Finally, if, seeing in the Lord's supper is contained⁷ also a tokening of friendship and love among men, we bear brotherly love to ⁸our neighbours, that is, to all men without any evil will or hatred.

M. Is any man able fully and perfectly to perform all these things that thou speakest of?

S. Full perfection in all points, wherein nothing may be lacking, cannot be found⁹ in man so long as he abideth in this world. Yet ought not the imperfection that holdeth us keep us back from coming to the Lord's supper, which the Lord willeth to be a help to our imperfection and weakness. Yea, if we were perfect, there should be no more need of any use of the Lord's supper among us. But hereto these things that I have spoken of do tend, that every man bring with him to the supper¹⁰, repentance, faith¹¹, and charity, so near as possibly may be, sincere and unfeigned.

M. But ¹²when thou saidest afore, that the sacraments avail to confirmation of faith, how dost thou now say that we must bring faith to them?

S. These sayings do not disagree. For there must be

¹ 1 Cor. xi. 26—28, &c. ² Jer. xxiv. 7. ³ xxix. 13. ⁴ Joel ii. 12, 13, 16, 17.

⁵ Isa. liii. *toto*. ⁶ Rom. iv. 25. ⁷ 1 Pet. ii. 24.

⁸ Luke xv. 7. ⁹ xviii. 13. ¹⁰ Rom. v. 5, 8, 9. ¹¹ 1 Tim. i. 14—16.

¹² Luke xxii. 19. ¹³ 1 Cor. xi. 24—26.

¹⁴ 1 Pet. i. 24. ¹⁵ iv. 1—3. ¹⁶ 2 Pet. ii. 20, 21, &c. ¹⁷ Titus ii. 11—14.

¹⁸ 1 Cor. x. 17.

¹⁹ Matt. xix. 21. ²⁰ Rom. vii. 18. ²¹ 1 Cor. xiii. 9, 10, 13. ²² Phil. iii. 12, 13.

²³ Jer. xxiv. 7. ²⁴ xxix. 13. ²⁵ Joel ii. 12, 13.

²⁶ Gal. v. 6. ²⁷ Col. i. 4. ²⁸ iii. 2, 3. ²⁹ 1 Tim. i. 5. ³⁰ 2 Tim. i. 5.

³¹ Matt. xxii. 39. ³² Rom. xiii. *toto*. ³³ 2 Cor. vi. 6.

¹faith begun in us, to the nourishing and strengthening whereof the Lord hath ordained the sacraments, which bring great effectual helps to² the confirming, and, as it were, sealing the promises of God in our hearts.

M. There remaineth yet for thee to tell to whom the ministration of the sacraments properly belongeth.

S. Since the duties and offices of feeding the Lord's flock with God's word, and the ministering of ³sacraments, are most nearly joined together, there is no doubt that the ministration thereof properly belongeth to them to whom the office of public teaching is committed. For as the Lord ⁴himself at his supper, exercising the office of the public minister, did set forth his own example to be followed, so did he commit the offices of baptizing and teaching peculiarly to his Apostles.

M. Ought the pastors to receive all indifferently, without choice, to the sacraments?

S. In old time, when men, grown and ⁵of full years, came to our religion, they were not admitted so much as to baptism, unless there were first assurance had of their faith in the chief articles of Christian religion. Now, because only infants are baptized, there can be no choice made. Otherwise it is of the Lord's supper, whereunto, since none come but they that are grown in years, if any be openly known to be unworthy, the pastor ought not to admit him to the supper, because it cannot be done without profane abuse of the sacrament.

M. Why did the Lord then not exclude⁶ the traitor Judas from communicating of his supper?

S. Because his wickedness, howsoever it was known to the Lord, was not yet at that time openly known.

M. May not ministers then put back hypocrites?

S. No, ⁷so long as their wickedness is secret.

M. Since, then, both good and bad do indifferently and in

¹ Rom. i. 17. 1 Thes. iii. 10. 2 Thes. i. 3. Heb. vi. 1.

² Acts ii. 42. Rom. iv. 11. xv. 3. vi. 4. Gal. iii. 27. Ephes. ii. 11, 12. iv. 5. Col. ii. 11, 12. 1 Pet. iii. 21.

³ Matt. xxviii. 19. Mark xvi. 15. Acts ii. 38. 41. iii. 12. 35—37.

⁴ Matt. xxvi. Mark xiv. Luke xxiii. 1 Cor. xi.

⁵ Matt. xvi. 15, 16. Acts ii. 41. viii. 12. 37. xviii. 8.

⁶ Matt. xxvi. 21, 22. Mark xiv. 18, 19. John xiii. 26, 27.

⁷ 1 Cor. v.

common use the sacraments, what sure and steadfast trust of consciences can be in them, which thou even now didst affirm?

S. Though¹ the ungodly, so much as concerneth themselves, do not receive the gifts of God offered in the sacraments, but do refuse and disappoint themselves; yet² the godly, which by faith seek Christ, and his grace in them, are never disappointed or defrauded of a most good conscience of mind, and most sweet comfort, by an assured hope of salvation and of perfect felicity.

M. But if any pastor do either himself know, or be privily informed that they be unworthy, may he not exclude them from the communion?

S. Such he may both in public sermons admonish, so he utter them not by name, or blot them with stain or infamy, but pinch them and reprove them only with suspicion of their own conscience, and with conjecture; and he may also privately grievously threaten them; but put them back from the communion he may not, unless the lawful examination and judgment of the Church be first had.

M. What remedy is then to be found and used for this mischief?

S. In³ Churches well-ordered and well-mannered, there was, as I said before, ordained and kept a certain form and order of governance. There were chosen elders, that is, ecclesiastical magistrates, to hold and keep the discipline of the Church. To these belonged the authority, looking to, and correction, like censors.⁴ These, calling to them also the pastor, if they knew any that either with false opinions, or troublesome errors, or vain superstitions, or with corrupt and wicked life, brought publicly any great offence to the Church of God, and which might not come without profaning the Lord's supper, did put back such from the communion, and rejected them, and did not admit them again till they had with public penance satisfied the Church.

M. What measure ought there to be of public penance?

¹ John xiii. 26, 27. Rom. iii. 3, 4. 1 Cor. x. 21, 22.

² 1 Cor. x. 16. xxi. 28, 31.

³ Matt. xviii. 15—17. Acts xiv. 23. xv. 4, 6, 22, 24. xx. 17, 28.

1 Cor. vi. 1, 2. xii. 28. xiv. 26, 40. 1 Tim. v. 17. Titus i. 5.

⁴ 1 Cor. v. 1, 4, 5. xi. 16, 18.

S. Such as go about, with devices of false opinions¹, to hurt true godliness, and shake religion, or with corrupt and wicked life have raised grievous and public offences, it is meet that they make² public satisfaction to the Church, whom they have so offended, that is, sincerely to acknowledge and confess their sin before the whole congregation, and openly to declare that they be heartily sorry that they have so grievously offended Almighty God, and, as much as in them lay, have dishonoured the Christian religion which they have professed, and the Church wherein they were accounted; and that not by their sin only, but also by pernicious example, they have hurt other; and therefore they crave and pray pardon, first of God, and then of his Church.

M. What shall then be done?

S. Then they must humbly require and pray that they may be again received into the Church, which by they deserving they were cast out of, and to the holy mysteries thereof. In short sum, ³there must, in public penance, be such moderation used, that, neither by too much severity, he that hath sinned do despair, nor, on the other side, by too much softness the discipline of the Church decay, and the authority thereof be abated, and other be encouraged and boldened to attempt the like.⁴ But when by the judgment of the elders and the pastor, both the punishment of him that sinned, and the example of other is satisfied, then he that had been excommunicate was wont to be received again to the communion of the Church.

M. I see, my child, that thou well understandest the sum of Christian godliness. Now it resteth that thou so direct thy life by the rule of this godly knowledge, that thou seem not to have learned these things in vain. For not they ⁵that only hear and understand God's word, but they that follow God's will, and obey his commandments, shall be blessed. Yea, that servant that knoweth his master's will, and followeth it not, shall be⁶ more grievously beaten. So little profiteth the *understanding* of godliness and true religion,

¹ 1 Cor. x. 32. Titus iii. 10, 11. 1 Thes. v. 14. 2 Thes. iii. 14, 15.

² 2 Cor. ii. 6. vii. 9, 10. ³ 2 Cor. vi. 6, 7, 11. ⁴ 2 Cor. ii. 6, 10.

⁵ Matt. vii. 21. xii. 50. Luke xi. 28. Rom. ii. 13. James i. 22—24.

⁶ Luke xii. 47. James iv. 17.

unless there be joined to it uprightness of life, innocency, and holiness. Go to therefore, my child, bend all thy care and thought hereunto; that thou fail not in thy duty, or swerve at any time from this rule and prescribed form of godly life.

S. I will do my diligence, worshipful master, and omit nothing, so much as I am able to do, and with all my strength and power will endeavour that I may answer the profession and name of a Christian. And also I will humbly, with all prayers and desires, alway crave of Almighty God, that he suffer not the seed of his doctrine to perish in my heart, as sown in a dry ¹and barren soil, but that he will, with the ²divine dew of his grace, so water and make fruitful the dryness and barrenness of my heart, that I may bring forth plentiful fruits of godliness to be bestowed and laid up in ³the barn and granary of the kingdom of heaven.

M. Do so, my child; and doubt not, but as thou hast, by ⁴God's guiding, conceived this mind and will, so thou shalt find and have the issue and end of this thy godly study and endeavour, such as thou desirest and lookest for, that is, most good and happy.

¹ Matt. xiii. 4—6. 19, 20—22.

² Psal. i. 3. civ. 13. Matt. xiii. 8. 29. 1 Cor. iii. 6, 7.

³ Matt. iii. 12. Luke iii. 17.

⁴ 2 Cor. iii. 5. Phil. ii. 12. 15.

